

Catholic School Journal

A MONTHLY MAGAZINE OF EDUCATIONAL TOPICS AND SCHOOL METHODS

WITH WHICH IS COMBINED THE CATHOLIC EDUCATIONAL REVIEW AND THE TEACHER AND ORGANIST

VOL: FIFTEEN; Number Six

MILWAUKEE, NOVEMBER, 1915

PRICE, \$1.50 PER YEAR, OR
\$1.—IF PAID IN ADVANCE

Proportion.—The major part of our civic and social shortcomings, maintains one of the most earnest and consistent thinkers of our own time, are due to our lack of the sense of proportion.

There is a key to the understanding of Socialism. There is a key to the understanding of unfaith. There is a key to the understanding of class antagonism. There is a key to the understanding of all those well meant but hopelessly inadequate palliatives hawked about in our city streets and extolled in our academic halls by men and women whose zeal is not according to knowledge, each of whom fancies that at last has been discovered the one thing necessary for the world's well being. Popular education, the scientific study of crime and criminals, organized charity, the extension of the franchise, government control of public utilities—all these things have their place in the scheme of civilization; but not one of them has done what its devoted advocates have claimed that it would do, simply because those same devoted advocates have lacked a sense of proportion.

These facts the teacher who aims at molding character as well as imparting knowledge cannot afford to overlook. For a sense of proportion implies a process of comparison; and if we would see ourselves and our own times in their right proportions we must of necessity evoke the shades of our forebears and of the past. Would we measure our own valor and our own might? Then must we look to the rock whence we are hewn. Would we test the significance and the worth of our accomplishments? Then must we scrutinize the performances of other times and climes. Would we, in all earnestness and sincerity, learn the lessons of life? Then must we, as pupils wide-eyed, docile and alert, seat ourselves at the feet of our mentor and our monitor, the past. The past will give us a background; and without a background there can be no sense of proportion.

Yet our attitude toward the past—and the fact deserves its rightful emphasis—must not be an attitude of blind and slavish admiration tending to equally blind and mechanical imitation. Not everything in the past may we admire; not everything in the past may we imitate. Our ancestors in history, in religion and in teaching made mistakes; but—and here is the aspect of the matter some of us are prone to overlook—our ancestors were not always making mistakes. An institution is not necessarily effete simply because it is several hundred years old; a movement is not necessarily a salutary movement simply because we were present at its inception.

But, say some, times change; the old order giveth place to new; new conditions arise, new needs make themselves felt; the problems that we have to solve are problems exclusively our own. In a sense, that is true. Conditions change and circumstances change and fashions change, but God is God through all and all, and human nature is a constant quantity. The application of principles differs from day to day, but principles themselves are as eternal and immutable as the everlasting hills. Gone are the tally-ho and the horse-car, but the problem of transportation remains. Dim and distant as a half forgotten dream is the knight errant riding forth in armor all a-jingle, but the spirit of chivalry which was his, warms hearts here and now as in the days when knighthood was in flower. Shrouded in the thick mists of distance are the painted porch of the stoics and the grove of the academe and the monastery schools of the middle ages, but now, as ever, we feel the double educational need of

pupils ready and willing to learn and teachers wise enough, good enough and human enough to break the bread of learning.

And such teachers must have a well developed sense of proportion.

Current Educational Notes

By "Leslie Stanton" (A Religious Teacher)

Religion and the Month of November.—The whole law and the prophets Our Savior reduced to two articles, the love of God and the love of the neighbor. Religion means, therefore, divine love and human love, sacred service and social service. The human, the social part of it our separated brethren often unduly emphasize; and, further, they sometimes accuse us of not devoting ourselves sufficiently to the commandment that concerns our neighbor.

That the accusation is groundless well we know. One convincing evidence of our zeal for our neighbor is afforded in the great Catholic devotion toward the holy souls in Purgatory. The Catholic conception of fraternal love is strong and far-reaching; it goes even beyond the grave. Catholic ears are tuned indeed to the harmonies of Heaven and the hosannas of the angelic hosts; but they are likewise open to the plaintiff cries for pity and for help that rise from the purgatorial depths. Prayers for the dear departed are the highest manifestation of social service that the world knows.

This is one way of reviving the interest of our pupils in the beautiful devotion which the Church stresses during this month of October. When we remember the souls in Purgatory we are fulfilling the second commandment of the law; when we pray for the souls in Purgatory we demonstrate that in very deed we love our neighbor as ourselves.

Religion in the School. When in these columns last month we discussed the Gary schools and the educational ideals of Mr. Wirt, we deliberately avoided any comment on one phase of the matter which has been attracting attention, not only in Indiana but in New York state as well. How is the difficulty of religious instruction managed in the Wirt way?

The Wirt plan calls for supplementary schools, maintained by the several religious denominations, where the children, at given periods of the school day, go in relays to receive specific religious instruction. In the public school proper, according to the Wirt idea, Catholic, Methodist, Jewish and Presbyterian children study arithmetic, history and the other secular branches side by side; then, forming sectarian alignments, they file off, each to the religious school of his choice, there to learn, as the case may be, the principles of Catholicism, Methodism, Judaism or Presbyterianism. The alleged advantages of the plan are that it clearly succeeds in keeping religion out of the public schools and at the same time manages to have religious principles imparted to the children under recognized church auspices.

Does such religious instruction, from the Catholic point of view, offer ideal conditions? Only the very short-sighted can answer yes. Religious education, as we understand it, means something more than one period a day devoted to religious instruction. It means the entire school day spent in a distinctively Catholic atmosphere, in the company of a Catholic teacher who is capable of giving to every lesson a Catholic tone and viewpoint.

We have no desire to minimize the good results secured in our schools during the relatively short periods devoted to formal religious instruction. But we must face the fact that the elements of Catholic education are not all imparted during that period. If our pupils learn

to think as Catholics, feel as Catholics and live as Catholics, it is because they dwell, during the entire school day, in a distinctively religious atmosphere—a day interspersed with short prayers, watched over by Catholic devotional pictures, made memorable by the presence of a Catholic teacher wearing the glorious garb of religious consecration. The cumulative effect of the school atmosphere is a matter of indirect suggestion—indirect and therefore trebly potent. That effect is entirely lost in the Gary plan, which calls for secular training under secular auspices during nearly all of the school day.

Unquestionably the Gary plan is better than no religious instruction at all; but not much better.

Those Nerves. Self-control is the consummation devoutly to be wished by all teachers and others afflicted with "nerves," according to the views—for the most part sane and enlightened—of Mr. Arthur A. Carey, as set forth in his recent book, "Old Nerves for New," published by Little Brown and Company of New York. Self-control is made possible, he claims, by exercise in will power and relaxation; and he indicates some physical exercises for relieving nerve tension that deserve consideration on the part of teachers.

This book is a straw showing which way the wind of opinion blows. It makes clear the gratifying fact that no longer does any intelligent person glory in a nervous breakdown or expect to be considered a martyr because he is a neurotic. Nervous trouble is nature's way of punishing us for sins against our physical well being. The practical thing for us to do is repent, see the error of our way and look upon our God-given body as a sacred thing that must not be abused even under the pretext of doing good.

Taking Account of God. Partly on account of anti-Catholic bursts of bigot zeal, partly owing to the preternaturally long noses of some of our own brethren for smelling out nasty odors, we are all rather convinced that the Catholic Church has bitter opponents. It is therefore refreshing to observe that the really prominent non-Catholic men of the country not only refrain from joining the ranks of bigotry but are even glad to go out of their way to identify themselves with Catholic interests.

As a proof in point, Secretary Redfield addressed the graduates of Manhattan College last summer. In concluding his remarks the cabinet member said:

"Young gentlemen, you go out equipped for a man's work in the world. You cannot do a man's work alone. You have been taught that you must keep in close touch with powers greater than man if the man's work is to be done. I beg you, steer a straight course and true, and let your lives so shine that selfishness shall be more hateful because you reflect something finer, that life shall be more tolerable for your fellows because you live in it, and remember that manhood at its best is the reflection of the light of God."

Co-operation in the Teaching of English. The teaching of English is not the exclusive concern of the teacher of English; it is—or ought to be—the concern likewise of every teacher, for into the conduct of every lesson the use of English enters. The California Association of Teachers of English has recently drawn up some suggestions for the benefit of teachers in other departments, several of which deserve attention:

- Matters of form.
- Require legible penmanship.
- Require neatness in all papers.
- Have your pupils write on only one side of the paper.
- Construction.

In examinations have all questions answered either topically or in sentences. When the answers are in sentence form, correct noticeably ungrammatical constructions, such as the use of a phrase or a clause for a sentence.

- The use of capitals.
- Require pupils to begin with capital letters:
- The first word of every sentence.
- The important words of a title.
- Proper names of persons, places and objects.
- Proner adjectives.

"Habit," says the committee on co-operation, "is the keynote of all training in English expression: to establish correct habits by the constant demand for effective English in all subjects is absolutely the only hope of attaining satisfactory results. * * * Without the sympathetic interest and hearty support of the principal, no vital co-operation can exist; in most schools without his determined in-

sistence it will not even be attempted. Therefore, in spite of the many demands already made upon the principal, this duty of seeing that an efficient scheme of co-operation is conscientiously observed by every teacher is surely a paramount obligation."

Another Catholic School. Under the direction of the Sisters of Mercy a promising vocational school has been opened at Manchester, New Hampshire. It is known as the Magnificet Vocational Institute and is dedicated in honor of Our Lady of Grace. The institute is designed mainly for girls who wish to be prepared for useful, self-supporting activity in the present day world. The courses afford instruction and training in household management, cooking, sewing, dressmaking, millinery, business methods, the commercial branches, business English and kindred subjects. Class and individual methods are both in use.

A General View. Too often zealous educators are puzzled. They mean well, but they are woefully perplexed. Sometimes they think they see things clearly, but their friends know better. What is wrong with them? Why, they cannot see the forest for the trees. So busily occupied are they with their own minute and passing problems, their irritating and insistent workaday tasks, that they have no eye to larger values, no sense of the scope of education as a whole. To such it might be opportunely said:

Your eyes are not microscopes, so try them as telescopes for a change. Don't fret over your little task, for the well being of the universe depends not altogether on what you are doing, my friend. Stand up, if you please, and get that crook out of your back and that crink out of your neck. Come up here on the heights and see things as they really are. Try to find out the relation of your particular task to the great work as a whole. If you do so, you can go back to your task presently, and you will work much better, because more intelligently. Friend, come up higher.

Then, once the anxious worker has left his work and has entered into a receptive mood, let him try to find out what education means, anyway. That will give him the nucleus of a Philosophy of Education. He will know what, in a general way, are the aims of the Catholic teacher. Then let him turn to the child and see what manner of subject he has there to deal with. Let him draw upon all his experience—as teacher, of course, and as child, if he ever was one—and upon all his reading and upon all his notes of learned lectures. That will start him on the Psychology of Education. Then will come to him the reflection that other men must have tried this task of education before, and he will naturally feel an interest in how they manage it. That will be his graceful transition to the History of Education.

And through the years let him do this thing regularly, getting away from the crowd, with a book or two and a tab of paper and a pencil end and a store of varied memories. And thus meditating, through the years, on the Philosophy of Education and the Psychology of Education and the History of Education, some day there will break upon his mind a sudden light and he will see the wonderful harmony existing in his life and in the world that God has made.

And after that he will be teacher in very sooth.

"Then Fall Caesar!" Pedagogues are meeting o' nights in Brutus's garden. The great conspiracy is hatched. And soon, mayhap, Pompey's statue will run red again with Caesar's blood and soon the reproachful cry of "Et tu, Brute," will ring in the ears of the scholastic world.

For some of them are going to take Caesar's life. His Gallic War, they maintain, is not the best book for the beginner in Latin. "It would be hard," says one, "to select a more inappropriate book." * * * It is as if, in French or German schools, the beginner in English should be required to read first Gibbon and then Burke, with 'Paradise Lost' as the next course. "Instead of driving the beginner (in Latin) through an elaborate military history," writes a contributor to the Nation, "with its intricate grammatical constructions and its artificial word order, utterly different from anything he has known, we should lead him to literary Latin through colloquial Latin, using Latin comedy as a basis."

This would mean, the writer goes on, the substitution of Plautus for Caesar as an elementary text. It would be Plautus expurgated and edited, but old Plautus still. But would not the Latin class even then be visited by Caesar's ghost? And meanwhile will no Marc Antony arise to sway the mob back to the cause of mighty Julius?

Great Catholic Writers

By Brother Leo

No inconsiderable part of the Church's contribution to world literature has come, directly or indirectly, through the pulpit. We have had plenty of writers who were not preachers and plenty of preachers who were not writers, but the list of great men who happily united, or at least alternated, both functions, is a lengthy one. St. John Chrysostom and St. Augustine stand high on that list; but higher than both as a sacred orator, and not immeasurably below them as a sacred writer, stands the seventeenth century French bishop, Bossuet.

The Man.—Jacques Bénigne Bossuet, the most brilliant star in the galaxy of genius that illuminated the reign of Louis XIV, was born at Dijon, the capital of Burgundy, in 1627. He came of a family wherein piety and learning flourished. On both sides he was descended from lawyers and judges; both his parents were distinguished for sound Catholic devotion. At his birth his mother solemnly dedicated the baby boy to God and the Most Blessed Virgin, and subsequently, until her early death, watched sedulously over his Christian training. What manner of man Bossuet's father was may be inferred from the fact that, in 1664, he was ordained a priest and became a canon of the cathedral of Metz, where his illustrious son was then dean.

Inclination and environment alike urged the boy Bossuet toward the ecclesiastical state. He received the tonsure at eight, was a canon at Metz when thirteen, and in 1652, after having been prepared and guided by St. Vincent de Paul, was ordained priest. He had made his preliminary studies with the Jesuits in his native city and at the College of Navarre, Paris. Already he had earned the reputation of being an exceptionally hardworking student. He manifested special interest in the Holy Scriptures and the Fathers of the Church and in the Greek and Latin classical writers. He was able to receive the degree of Doctor of Divinity shortly after his elevation to the priesthood.

Bossuet's superiors were not long in recognizing his unusual talent for pulpit oratory, and he was soon induced to leave Metz and engage in the ministry of the word in Paris. His reputation steadily grew, and in 1662 he had the distinction of being called upon to preach the Lenten sermons for the king and the court at the Louvre. New honors came to him. He was appointed Bishop of Condom in 1669, but owing to the fact that he was obliged to absent himself habitually from his see, he resigned two years later. In that same year he was chosen a member of the French Academy.

Another honor, and one that had a great influence on his writings and his career, came to him in 1670, when he was chosen by Louis XIV as preceptor to the Dauphin, the prospective heir to the French throne. A singularly busy and fruitful decade Bossuet spent in this important task, not only supervising all the instruction given the young prince, but actually giving much of it in person and writing the needed textbooks. The Dauphin, he thought, destined to be the great ruler of a great nation, needed the most careful education. It is one of the ironies of life that that same Dauphin, a youth of less than ordinary intelligence, never came to the throne. The royal pupil profited little by Bossuet's teaching; but Bossuet himself profited immensely. He was enabled to review and strengthen his classical learning, to make a critical and practical survey of books and of life, to test in the alembic of experience many of his own notions of things— notions heretofore vague, fragmentary, tentative. And so, when the Dauphin's marriage closed the royal schoolroom, it was as a ripe scholar and a mature thinker that Bossuet came forth and was consecrated Bishop of Meaux.

The remainder of his life (1681-1704) Bossuet devoted to the care of his diocese and the strengthening of Catholic faith and practice throughout France. He looked after the best interests of his clergy, he restored the primitive fervor in re-

laxed religious houses, he carried on a voluminous correspondence with all manner of persons on matters doctrinal and spiritual. First a student, then a preacher, after that a teacher, Bossuet now became best known as a vigorous controversialist; and into this field he carried all his ardor, all his scholarship, all his varied gifts of expression. He wrote incessantly against the Protestants and was the means of bringing back to the Church many of the most influential leaders of the sects. He defended the faith against Jansenism, that subtle heresy that had led the great Pascal away, and against quietism, which had ensnared his erstwhile friend, Fénelon, Bishop of Cambray. He knew no rest. His hardy frame and rugged health stayed with him almost to the end and enabled him to spend long hours in his study devoid of food, exercise and sleep. He earned for himself the title of "Father of the Church," and he goes down in history as "the Eagle of Meaux."

The Preacher.—In his masterly analysis of Bossuet's sermons, Brunetière finds three dominant notes:

Energy, philosophy and lyricism. The Eagle of Meaux, even when an eaglet, had the directness, the force, the contagious vigor of one who lives on the heights. That vigor of thought, resulting in a corresponding vigor of expression, enabled him to perform the most difficult task that every public speaker faces—to tell the old truths in a new and captivating way. His pulpit style was daring and impassioned; his figures were sometimes so realistic as to scandalize the weak. Yet he was far from being, in the narrow sense, rhetorical. He never made the mistake of talking above the heads of his auditors. His oratorical fire was not the sound and fury that, to most of the audience, signify nothing; it was a flame that kindled the minds and hearts of his hearers and swept them along with him to his previsions conclusion.

Bossuet had the advantage of being a Catholic priest speaking to Catholic congregations in a Catholic church. He could, therefore, draw fully and freely on the treasure house of Catholic philosophy—the philosophy that since the days of his childhood he had been absorbing in the Holy Scriptures and the writings of the Fathers. All his preaching and all his writing focussed on the great truth of God's Providence, and that mystery of faith Bossuet made the golden key to the understanding of history and the world of men and things.

Bossuet was a poet as well as a philosopher, which means that he not only knew the truth but felt it. And so, especially in his funeral orations, he frequently soars on the tinted wings of poesy—the same wings of faith and love that wafted Dante safe through hell itself—and from his exalted station in the clouds sees in their right proportions and true perspective the mysteries of life and death.

A reading of Bossuet's sermons in chronological order reveals a steady, fruitful growth in strength and power. As he ripened in experience, Bossuet lost the trace of over-emphasis noticeable in his earlier work and, without sacrificing his energy, gained in reserve and dignity, poise and self-possession. Of his best work one might make a tabular diagram showing a rise from his calm and dignified, yet winsomely familiar, introduction, through a series of telling gradations to a climax of intensity, fervor and power, sweeping rapidly to an impressive conclusion. His best sermons are his funeral sermons; and the best of these are those on Queen Henrietta of England, the unfortunate wife of the murdered



Charles I; on the Princess Henrietta Maria, the Duchess of Orleans: and on the great Condé. Of the Condé sermon Deschanel writes: "The battle heat of warriors seems to have passed into the mind and heart of the bishop and there mingled its flame with the holy prophets' fire. The movement of the composition and the style, the rapidity of the descriptions, the brilliancy of the images make the exploits of the new Cid live again before the eyes of weeping France.

Every legitimate resource of the orator was at Bossuet's command. His sermons, usually forceful and fiery, could on occasion possess delicacy and grace—witness his eulogy of the Duchess of Orleans. He could stoop to his auditors and raise them with him to heaven. We know from contemporary testimony that he was a master in enunciation, in inflection, in gesture. In fine, as an orator, Bossuet is, as has been well said, "without a rival even as he was without a model. "No oratory," says Lamartine, "has ever equaled his."

The Historian.—Bossuet's office of preceptor to the Dauphin was the occasion of his writing one of the most remarkable historical works produced in the modern world, the "Discourse on Universal History." From some points of view—including the point of view adopted by the legendary fly that criticised the architecture of St. Peter's in Rome—it is possible to carp at this book; but not even the most unstinted carper could fail to agree with Voltaire that it is an immortal work. Whatever its limitations—and a work of such scope necessarily has limitations—the book was admirably suited for its original purpose, that of enlightening a prospective king; and because there fell into the making of it much of the genius of its author, much of his erudition, much of his insight, much of his strong, enlightened faith, it stands in a class, and an exalted class, by itself.

In his "Discourse on Universal History" Bossuet presents his favorite theory, the theory that runs like a golden thread through his sermons, through his letters, through his multitudinous published writings, the theory of the Providence of God. "All the long series of particular causes which make and unmake empires depend on the secret designs of Divine Providence." With this vast thought throwing a flood of light on his work, Bossuet reviews the history of the world. It is his philosophy of history; in fact—and let this be said even in the face of the so-called "scientific" historians of a later day—it is the only philosophy of history. For, as Brunetière admirably remarks, "unless something Divine circulates in history, there is no history."

The procedure of Bossuet in his other historical work, the "History of the Variations of the Protestant Churches," must attract the admiration of the scholars of our own time who claim that the sole business of the historian is to find the facts at first hand and report them faithfully. The Bishop of Meaux was surprisingly modern in his methods. He trusted not at all to secretaries and literary hacks, but went direct to the sources and made his notes in his own handwriting. Several of the most telling statements in the "Variations" are based on documents that even in our day remain in the manuscript state. Ordinarily, too, he quoted, not Catholic writers who might be supposed to be prejudiced against the sectarians, but writers with distinctively Protestant affiliations. Behind the work he had, to be sure, a theory, namely, that Protestantism is proven spurious by the fact of its mutability; but he proved his thesis. A thesis or an apotheosis every historian must have, even if it be only the conviction that the historian should have no thesis.

Today, Protestantism is largely a dead issue, and many of the problems that engaged Bossuet are no longer problems. But that does not mean that his "History of the Variations of Protestant Churches" is today a dead book. The great idea behind it is an undying idea; and the style in which it is written is an immortal style. Rarely does the controversialist make literature, for controversy too often implies partisan bias and lack of proportion; but in the case of Bossuet and his historical works even he who runs and reads may discern the element of permanence. The dead past, even the controversial past, lives again in his magic pages.

The Stylist.—Not every critic, especially not every French critic, would admit the high rank of Bossuet's "History of the Variations of the Protestant Churches"

and his "Discourse on Universal History" among the historical works of the world. Some of them, like Lamartine, would even say that the "Discourse" is not history at all. But no critic would attempt to deny the witchery, the massiveness, the individuality of his literary style. Men there are who see no latent absurdity in the belief that a man may be an inferior thinker and a superior stylist—as though style were nothing more than the clothes on the body or the paint on the house!—and therefore see no inconsistency in asserting that Bossuet was a master stylist and nothing more; but even they freely recognize his greatness as a writer of French prose. Bossuet, indeed, is one of the glories not merely of French literature but of universal literature. As Dryden aptly remarks, "What is well said is wit in all languages," and Bossuet's charm and power, however closely identified with his native tongue, transcend national limits and influences alien races and times.

"Bossuet," writes Desire Nisard, in his "History of French Literature," is the most natural and varied prose writer of the seventeenth century. He never thinks of himself, but always of the thing he is discussing. That is the secret of naturalness and of variety." There have set forth one prominent characteristic of Bossuet's style—its absolute and flawless transparency. Like Pascal he scorns rhetoric for rhetoric's sake, he flies ornament as ornament; but he possesses the rare and artistic facility of touching nothing that he does not adorn. "There is nothing in French," says Brunetière, "which surpasses a fine page of Bossuet."

Bossuet the orator influenced Bossuet the writer. That splendor, that vigor which is so striking a characteristic of his sermons, is not less in evidence in his other writings. His is a masculine style, hearty and robust; at times impetuous, but always in perfect balance—"solid," says Rebelliau, "sincere, massive, four-square."

In his books as in his sermons Bossuet never forgot—he never could forget—that he was a priest. Hence his unfailing dignity, his fatherly attitude, his constant recourse to Biblical texts, his ever-present consciousness of the nearness and greatness of God. He wrote as a saint might work whose allotted task was the adorning of the sanctuary of a great cathedral; to the sacred purpose of what he was doing must tend ever and always everything he did.

Class Suggestions.—It is a matter of just regret that we have in English no adequate version of Bossuet's representative sermons and writings. Let us hope that some day our Catholic schools will have a series of truly Catholic classics, and when that day comes in the series Bossuet should find a prominent place. The need is all the more imperative inasmuch as the man was in so many ways closely related to the exceptionally interesting times in which he lived. He rubbed shoulders—sometimes literally—with the other great men of the seventeenth century. He went to Paris on the very day on which the aged Cardinal Richelieu entered the city to die. The great pulpit orators, Bourdaloue and Massillon, came to Meaux to rehearse their sermons in his presence. Among his friends were the Duchess of Orleans and the great Prince Condé. D'Herbelot taught him Hebrew. Racine submitted "Athalie" to his critical judgment. Boileau dedicated to him his "Epistle on the Love of God."

These facts in themselves suggest some of the ways in which a class talk on Bossuet or a reading from his works could be profitably employed in a study, however brief and sketchy, of the age of Louis XIV—the age, incidentally, that produced St. Vincent de Paul and St. John Baptist de la Salle. At all events, as bishop, as orator, as historian and as writer, Jacques Bénigne Bossuet is too great a Catholic figure to be ignored in the Catholic school. Not the least portion of the goodly and glorious heritage of the Catholic student should be an acquaintance with the personality and writings of the Eagle of Meaux. And the Catholic teacher should realize that we might well apply to Bossuet the words that Bossuet applied to the great St. Paul: "We admire in him a superhuman power which transcends ordinary rules, which coerces less than captivates the understanding, which flatters not the ear but goes straight to the heart, even as a mighty river, flowing through the plain, retains the violent and impetuous force gained in the mountains whence it comes."

Obituaries

MOTHER M. MECHTILDES.

After forty-four years as a religious teacher in the parochial schools of Cleveland, Mother Mechtildes of the Ursuline community passed to her reward the other day. Mother M. Mechtildes, known in the world as Johanna Hitpas, was born in that city about sixty-six years ago. She entered the Ursuline novitiate June, 1871, and made her religious procession in 1874.

JESUIT EDUCATOR DEAD.

The Rev. John A. Conway, S. J., 62 years old, a well-known Catholic educator, died suddenly Thursday, October 7. He had been connected with Georgetown University for about fifteen years, and since 1904 had been professor of philosophy and canon law in the law school of the institution. He was a native of Glasgow.

DEATH OF SCIENTIST.

Rev. Father Charles M. Charroppin, S. J., international renowned astronomer, died in St. Joseph's Hospital in St. Charles, Mo., recently. His death followed an operation for appendicitis, when, in the midst of the operation the electric lights went out.

Father Charroppin, several years ago, was head of the department of science at St. Louis University, and it was then that he won international fame as an astronomer and scientist.

The astronomer was born in the West Indies in 1840 and matriculated at St. Louis University in 1852. After completing his studies for the priesthood he was a science teacher, and later became head of the department of science. He had traveled extensively and just before going to St. Charles was in British Honduras, where he established a mission.

MOTHER PANCRATIA DEAD.

Mother Pancratia, one of the best-loved and most widely-known women of Colorado, passed away recently at St. Joseph's hospital, Denver.

Mother Pancratia—Mary Bonfils—was born in 1853 at the old Chouteau place in the suburbs of St. Louis, Mo. Her father was Dr. Francis S. Bonfils, an eminent physician; her mother was Maria D. Whitlock, a member of an old St. Louis family. Mother Pancratia was of Protestant parentage but became a convert to the Catholic faith in her thirteenth year. She attended school at the Loretto Academy, Florissant, Mo., and in 1868 entered the novitiate of the Loretto Sisterhood, Loretto, Ky.

In 1868 Mother Pancratia was sent on her first mission to the old St. Mary's Acadamey, California street, Denver.

In Denver her lifework practically began. For twenty-three years she successively held the positions of teacher, directress of studies and superior at St. Mary's; then through her exertion and under her direct supervision the magnificent academy of Loretto Heights was built to accommodate the growing needs of Catholic

education in Colorado. May she rest in peace.

MOTHER AUGUSTINE.

Mother Augustine, mother superior of the Ursuline convent, Springfield, Ill., and second councillor of the Grand Chapter of the United States of United Ursulines, died at the convent, Sunday, October 10, aged 67 years. Her name in the world was Margaret May Enright. She was a daughter of Mr. and Mrs. John Enright. She was born in Ireland and came to the United States when a young girl, her parents settling in New York city. She entered the convent in 1868.

MOTHER MCGRATTON.

Sister Mary Elzear McGratton, one of that number referred to as "Angels of the Battlefield" during the bloody days of the Civil War, died recently in Mercy convent, 29th street and Wabash avenue, Chicago. She was the last of a band of twelve Sisters of Mercy who went in 1863 from the old St. Xavier's convent on Wabash avenue and Madison street with Mulligan's Irish Brigade to the bloody fields of the South. The nursing band arrived at their destination just in time to render aid to the wounded and dying of that memorable battlefield of Shiloh. The hospital was a converted ship tied to Pittsburg Landing. There as long as there were wounded to care for Sister Mary Elzear worked. Afterwards she was offered a pension by the government and was later presented with a medal for heroic service.

On returning from the battlefields, Sister Mary Elzear taught at St. Xavier's convent, Chicago, and later nursed the sick at Mercy hospital. She was born 85 years ago in Ireland.

DEATH OF M. A. DONOHUE.

Michael A. Donohue, head of the great publishing house which bears his name, died at his residence, 4543 Grand boulevard, Chicago, Oct. 5, aged 74, fortified by all the rites of the church.

Mr. Donohue was born in Gort, County Galway, Ireland, Sept. 25, 1841. He came to America alone when a boy eight years of age to join his father in Philadelphia in the year 1849. With his father and stepmother he came to Chicago in the year 1856 and from that date to the day of his death has been part of the progressive Chicago spirit that has builded this great metropolis.

He apprenticed to the book binding trade in the shop of Mr. Scott, located on the bank of the Chicago river at Clark street.

In 1861 he became a member of the firm of Cox & Donohue, book binders. This firm prospered until wiped out in the great fire of 1871. After the fire the firm of Donohue, Wilson & Henneberry was organized, which later became Donohue & Henneberry.

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words by Father Geo. Heldmann, "Ave Maria" high or low voice "A Message From the Lily to the Rose" ballad for medium voice. Music of all three songs by B. G. Young. 16c each; 2 for 30; 3 for 40c. YOUNG MUSIC CO., Hammond, Ind. (Mail orders promptly attended to)

RECENT BOOKS.

Under this heading we shall give the titles of new books, subjects treated, the names of the publishers, the prices and so forth. Later we may give a longer notice of some of these books.

READ'S SALESMANSHIP, by Harlan Eugene Read. Lyons & Carnahan, New York, Chicago, publishers.

HAND BOOK OF ELEMENTARY SEWING, by Etta Proctor Flagg. Little, Brown & Co., Chicago. Price 50 cents.

EVERY DAY ARITHMETIC, by John B. Gifford. Little, Brown & Co., Chicago. Price 35 cents.

NEW EDUCATIONAL MUSIC COURSE, by James M. McLaughlin. Ginn & Company, Boston, publishers. Price 30 cents.

NOVELAS CORTAS, by Don Pedro A. De Alarcon. Ginn & Company, Boston, publishers. Price 75 cents.

EXERCISES IN FRENCH COMPOSITION, by Mary Stone Bruce. Ginn & Company, Boston, publishers. Price 35 cents.

OUR DOOR YARDS FRIENDS, by Sara A. Prueser. The Platform, Chicago, publishers.

RIVALS FOR AMERICA, by Louise S. Hasbrouck. Little, Brown & Co., Chicago. Price 60 cents.

LONGMAN'S ENGLISH CLASSICS. Hamlet, by David T. Pottinger. Macaulay's Speeches; Lincoln's Address. Emerson's Essays on Manners, Self-Reliance, etc. Tennyson's Poems. Longmans, Green & Company, New York and Chicago.

POPULAR SERMONS ON THE CATECHISM, by Rev. Herbert Thurston, S. J. Benziger Bros., New York and Chicago. Price \$1.50.

CHARACTER AND TEMPERMENT, by Joseph Jastrow. D. Appleton & Co. Price \$2.50.

FARM-BUSINESS ARITHMETIC, by Curtis J. Lewis. D. C. Heath & Co., New York, Chicago, publishers. Price 48 cents.

REPORT OF THE PARISH SCHOOLS OF ARCHD. Pa. The Dolphin Press, Pa.

PRINCIPLES OF ELEMENTARY EDUCATIONAL AND THEIR APPLICATION, by Frank P. Bachman. D. C. Heath & Co., New York, Chicago, publishers. Price \$1.25.

THE BROWN MOUSE, by Helbert Quick. Bobbs-Merrill Co., Indianapolis.

OUR LORD'S LAST WILL AND TESTAMENT, by Rev. Herman Fischer. Mission Press, Techny, Ill. Price 60 cents.

COMPOSITION AND RHETORIC, by John Franklin Genung. Ginn & Company, New York and Chicago. Price \$1.00.

WARD'S COUNTING AND TABLE DRILL BOOK, by Mary A. Ward. D. C. Heath & Co., New York and Chicago, publishers.

PSYCHOLOGY OF HIGH SCHOOL SUBJECTS, by Charles Hubbard Judd. Ginn & Company, New York and Chicago. Price \$1.50.

WRITTEN ENGLISH, by Edwin C. Woolley. D. C. Heath & Co., New York and Chicago, publishers.

LANGUAGE GAMES FOR ALL GRADES, by Alhambra G. Deming. Beckley-Cardy Co., Chicago, publishers.

SIMPLEX CLASS RECORD, Beckley-Cardy Co., Chicago, publishers.

VISION OF SIR LAUNFAL, by James Russell Lowell. Beckley-Cardy Co., Chicago, publishers.

THANATOPSIS AND OTHER POEMS, by William Cullen Bryant. Beckley-Cardy Co., Chicago, publishers.

WHITE EAGLE, by Mary J. Vaggaman. Ave Maria Press, Notre Dame. Cloth, 210 pages. Price 75 cents.

NYSTROM'S CATALOGUE.

As comprehensive a catalogue on maps, globes, charts, etc., and suited for all practical purposes, the one recently issued by A. J. Nystrom & Co., Chicago, Ill., fills the requirements in all respects. It has not been our pleasure to see a better gotten up booklet than the one herein referred to. The Journal would advise those teachers interested in this line of supplies to get a gratis copy of this catalogue for future reference.

EQUIPMENT FOR SCHOOLS.

The American Seating Company, Chicago, Ill., has issued an excellent booklet to the trade, covering all styles of school and church furniture, together with a miscellaneous line of supplies for the school. This booklet is a handy thing to have, as it aids materially in helping one to determine what to buy in the way of equipment. The concern deserves thanks for the efforts it has made to serve the schools. Needless to say, the goods of the American Seating Company have a standard all their own.



SCARED HIM.

"I'll attend to you in a minute!" was the favorite remark of a certain mother to any of her children who were naughty; and the delinquent knew that this usually meant a whipping.

One day she sent her 4-year-old son to the grocers for some flour. It was his first errand, and, much to his mother's surprise, he returned empty-handed.

"Where's the flour?" she asked.

"I—I didn't get it," replied the youngster "I was frightened by the man."

"Nonsense; he won't hurt you!" admonished the parent sternly. "Go back at once and get the flour!"

But again the boy came back without it, and this time his eyes were full of tears.

"What's the matter," asked mother anxiously.

"Boo-o-hoo-o!" wailed the child. "I'm afraid of that man. Each time I went in he said, 'All right sonny, I'll tend to you in a minute!'"

Minnie, aged 5, had been to Sunday school and upon her return her little brother asked what she had learned there.

"Why, I learned that all our days are numbered," was the reply.

"Huh!" exclaimed the small interrogator. "Anybody who has seen a calendar ought to know that much."

EVEN WORSE.

A school teacher has lately been instructing her pupils in Grecian mythology. It is the plan to have the children read the tales aloud, and the next day recount them in their own language. One lad to whom was given the assignment to render in his own language the story of "The Gorgons" did so in these terms:

"The Gorgons were three sisters that lived in the islands of the Hesperides, somewhere in the Indian ocean. They had long snakes for hair, tusks for teeth and claws for nails, and they looked like women, only more horrible."

THE YOUNG IDEA.

A teacher was instructing her class in the rudiments of the English language.

"Pietro," she said, "make a sentence using the word 'indisposition.'"

Pietro, who was of a pugilistic turn, assumed an aggressive attitude and announced:

"When youse wants to fight, you stands in dis position."

THE PLEASURES OF YOUTH.

A school teacher once put this question to her pupils: "Which would you rather have—three bags with two apples in each bag, or two bags with three apples in each bag?"

"Three bags with two apples in each bag," was the surprising answer given by one lad, while the rest of the class was struggling with the problem.

"Why, Harry?"

"Because there'd be one more bag to bust!"

"A pretty little rural school teacher in another county came into the bank with an order for a month's wages," says a banker from upstate. "I handed her the amount in paper money. Noticing her hesitancy in picking the money up, I apologized for giving her torn and soiled bills, and remarked I had forgotten that teachers were afraid of germs. She replied that such was not her thought at all, as she was certain no germ could live on her salary." rible."

"Now, Tony, if there were nineteen sheep in a field, and seven jumped over a wall, how many would be left?"

"None, teacher."

"No, Tony, think again. There were nineteen sheep and seven jumped over the wall."

"Well, teacher, I think I know what you mean, but really, teacher, you may know arithmetic, but you don't know sheep."

NEW APPROVED CATHOLIC CHURCH MUSIC

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Seven Hymns in Honor of the Sacred Heart of Jesus, English and German Texts.

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 - 4—One True Heart, Sop. and Alto Duett.
 - 5—Our Life, Our Love, Sop. and Alto Duett.
 - 6—Our Hearts are Thine, " " "
 - 7—The Heart of Jesus Pleading, Sop. & Alto Duett.
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A beautiful, easy Mass for Children, suitable for Unison, or two-part chorus, M. A. Horen. 75c.

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HEALTH HINTS. NOTED SURGEON'S CAUTION.

If you get a kick in the shins, look out for cancer.

If you strike your elbow or hand or face sharply against a piece of furniture, look out for cancer.

And if it comes have it treated quickly. Delay means death.

The foregoing is the warning of three of the nation's greatest surgeons, expressed recently in the public museum lecture hall in Milwaukee at a public meeting to discuss the ravages of cancer, which yearly counts its victims in tens of thousands, and is rapidly growing.

The speakers were Dr. John B. Murphy of Chicago, Dr. Joseph Colt Bloodgood of Baltimore and Dr. William Rodman of Philadelphia.

Dr. Murphy declared that cancer unlessered, meant the ultimate bankruptcy of the human race. There is no known cure for aggravated cases, he told and the only hope was to eradicate the disease by surgical operation in its first stages.

"It has been proved that the worth of a human being is \$3,100, and therefore the human valuation of the world is \$336,000,000,000. The physical valuation of all wealth that has been produced from the earth's resources by the labor of countless generations is \$330,000,000,000. The business man will readily see that if cancer is to continue to spread and kill off the population the human race will soon be bankrupt."

His lantern slides showed the first stages of cancer and its rapid spread and he pleaded with his hearers to have the first indications immediately attended to and not merely hope that the growth is not cancer.

"The cancer cell in the human body is like the fly admitted to the stable. In a few days there are a thousand, in a few weeks there are millions, all eating of the nutriment in the stable and all inoculating everything with putrefactive germs, which tend to destruction."

"The cancer cell multiplies with great rapidity and so destroy neighboring structures. The cell escapes into the blood or lymph-stream and is carried to other parts of the body. Wherever it stops it starts a new prolific growth and destruction."

"No specific medicine or poison to cancer is known. It is more difficult to kill the cancer cell than the normal living cell about it. It is easy to see, therefore, that to kill the cancer cell would endanger the life of the patient."

"It is the slight, almost unnoticeable injury that causes cancer. A rap on the shins, collision with a piece of furniture, a slap on the breast or a sudden fall are frequent causes. There is no well grounded reason for believing that cancer is hereditary, or even that the predisposition to cancer is hereditary as one would speak of tuberculosis being hereditary."

"Cancer, however, bears a definite relationship to age. In the very young it is practically unknown. In the middle aged it is frequent. In the human family when past 40, it rapidly increases in frequency until 65, then it gradually declines. With sarcoma or bone cancer, however, just the reverse is

Good Books for Catholic Schools

NEW BUSINESS SPELLER, by Chas. M. Miller. A new book that not only contains a splendid list of words, but teaches spelling in a systematic way that marks it as a distinctive text. It contains every good feature that you ever saw in any speller, and some excellent features never utilized before in a text. You ought to see this new book.

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true. It attains its highest frequency between the ages of 10 and 29, gradually diminishes up to 50 and then is very rare. This type is most often due to injuries."

That after passing the age of 35 years one man in every eleven and one woman in every eight were cancer victims, was the statement of Dr. Rodman.

"It has been found," he said, "that heredity plays but a small part in cancer cases. It is not necessary that a person's parents should have cancer to make him vulnerable. It is prevalent everywhere—even the animals, especially the house dog, die of it."

Five to ten thousand lives may be saved each year among woman cancer victims alone if they can be taught to consult a physician or surgeon when the symptoms first appear, according to Prof. Joseph Colt Bloodgood. Delay has been the greatest handicap against which the surgeon has been forced to contend in past years and accounts for the small percentage of cures, he declared.

"Pioneer surgeons dealing with cancer were able to show only 25 per cent of cures," said he. "Why? Because the cases when they got to the surgeon were practically hopeless. Delay allowed the cells to permeate the body or the local manifestation to reach such proportions as to make excision dangerous."

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LETTER WRITING.

(From Elements of English Composition, By Gardner, Kettridge & Arnold.)

Most people use what they know of the art of composition much more frequently in writing letters than in any other way. Practice in this art enables us to express our thoughts freely, clearly and agreeably, thus making our letters effective as well as pleasant to read.

In order to be effective, letters should be legible, correctly spelt, and divided into paragraphs. And in the arrangement of these paragraphs unity, coherence and emphasis are essential. This essential, trilogy may best be secured by making out a plan or outline for the composition work involved in the body of every letter.

Then facility in the art of letter writing may be attained by carefully studying and copying models in letter writing—models in formal, informal and business letters. From a careful study of these models it will be seen that a letter consists of six parts—the heading, the salutation, the body of the letter, the formal closing, the signature and the superscription.

I. The heading contains the writer's address in full and the date. Thus:

260 Carolina St.,
Saratoga, N. Y.
Nov. 8, 1915.

Trinity College,
Washington, D. C.
Nov. 8, 1915.

II. The salutation, which takes various forms, according to the relation between the writer and the recipient. Thus:

Dear Madam:
My dear Madam:
Dear Sir:
Dear Mother:
etc.

Gentlemen:
Dear Cousin:
Dear Uncle:
Dear Friend:
Dear Brother:

"My dear Sir:" is more formal than "Dear Sir."

Dear Mr. Jackson:
Dear Mrs. Jones:

My dear Mrs. Adams:
My dear Mrs. Jones:

are proper in friendly letters, or in business letters, addressed to a person whom we know well.

Dear James:
My dear John:

Dear Uncle:
Dear Edith:

Dear Cousin Mary:

My dear Elizabeth:

are proper in familiar letters.

The salutation may be followed by a comma, by a comma and a dash, by a colon, or by a colon and a dash. The comma is least formal. In business letters the colon (with or without the dash) is often preferred, especially after "Gentlemen:"

III. The body of the letter consists of the message itself. This should be legibly and clearly written in paragraphs, each of which should cover a single point.

IV. The formal closing indicates the relation in which the writer stands to his correspondent. Thus, in business letters:

Yours truly,
Very truly yours,
Respectfully yours,

Yours sincerely,
Sincerely yours,
Appreciatively yours,

or in familiar letters of affection,

Faithfully yours,
Cordially yours,
Gratefully yours,

Affectionately your nephew,
Lovingly your niece,
Your loving child,

Observe that forms given in the first list are not suitable for every kind of business letter. "Yours truly," or "Very truly yours," will fit almost any such letter. The forms with "sincerely" are more intimate and less formal. "Respectfully yours" should never be used unless special respect be intended. It is proper in writing to a high official or to a person much older than one's self. In ordinary business letters it should not be used. "Very truly yours" is always safe.

V. The signature is, except in very familiar letters, the name of the writer in the form which he habitually uses in signing a document. If the writer is a lady, she should indicate whether she is Miss or Mrs. This may be done by prefixing the title (in parenthesis) to the signature, as:

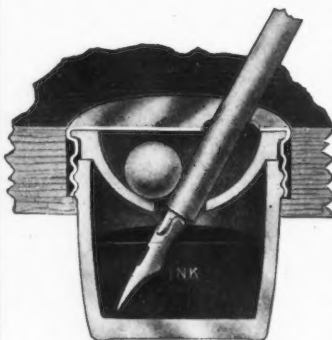
(Miss) Alice Brown.
(Mrs.) James Allen.

Or, the proper form or better form according to some authorities, is to write the married or unmarried title in the lower left hand corner. Thus:

Yours truly, Mary L. Warner.
Mrs. Mathew Warner. Yours truly, Jane Adams.

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Miss Jane Adams.

The name and address of the person for whom a letter is intended are usually placed either above the salutation or below the signature and at the left of the page. In familiar letters, the latter arrangement is used, but the address is often omitted.

VI. The superscription or the direction which is written on the envelope, consists of the name and address of the person to whom the letter is sent. Thus:

Mr. John Elliot
65 State Street
Washington, D. C.

Commas are not needed at the ends of lines in the superscription.

An abbreviation, however, should of course be followed by a period, as: St. for street, Ave. for avenue; Blvd. for boulevard, etc.

A business letter:

Oakview School,
Syracuse, N. Y.
Nov. 8, 1915.

Messrs. Abbot, Cains & Co.,
21 Astor Place,
New York City.

Gentlemen:

Please send me by express C. O. D., fifty (50) copies of "Elements of English Composition." We need the books at once, having just discovered that our supply is exhausted.

Very truly yours,
Marshall T. Brown.

Friendly letter:

24 Hudson Ave.
Albany, N. Y.
November 9, 1915.

Dear Mr. Wilson,

In our conversation last Tuesday, you referred to your son Robert and mentioned his desire to make an auto tour through Maine. Today my cousin, Frank Mills, tells me that he intends spending next Summer in Maine, and that he is looking for a traveling companion.

Frank is a fine fellow, well-bred, sensible and trustworthy, a good comrade and an excellent traveler. He graduated from Cornell in '92 and has been abroad three times.

It at once occurred to me that Robert might wish to accompany Frank. They would like each other, I am sure. If you care to consider the matter, I will ask Frank to call upon you, and you can talk it over together. He tells me that he intends to be in Rochester early next week.

Sincerely yours,

John F. Morgan.

Arthur S. Wilson
120 Main St.
Rochester, N. Y.

THE ARMY OF TEACHING SISTERS.

By Mary Lyon.

A little more than a hundred years ago, when the Middle West of the United States was a wilderness, deeper and more impenetrable than any part of the world is today, a band of high-idealized, gently bred, determined women was selected to be the foundation-stones for a religious congregation, which has since developed into the Sisters of Loretto at the Foot of the Cross. The place of their first foundation they called Loretto in honor of the Blessed Virgin. There, aided by some of the pioneer families of the neighborhood, they built a log school, where they taught, not only the rudiments of education, such as might be expected in the new country, but branches of learning far in advance of both the place and period. In time the school grew until by the middle of the last century it had attained an eminence that attracted to it the daughters of nearly all the great families of the south. There and not in New England was the first experiment made in the American idea of higher education of women. Long before Mary Lyon ever thought of Mt. Holyoke the Sisters of Loretto had given to their pupils an education that transcended the usual course allowed to the girls of their day.

The pioneer quality evinced by the Kentucky Sisterhood has been a notable characteristic of the American Teaching Sisterhoods. Nearly all the great Teaching Orders of the United States were founded scores of years

(Continued on page 259)

PLAYS for the CATHOLIC STAGE

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The Grecian Princess.—A sacred drama, with an excellent vein of comedy, in four acts. 23 principal male and 3 principal female characters. By Anthony Matre. Price, 50 cents. Per dozen, \$5.00.

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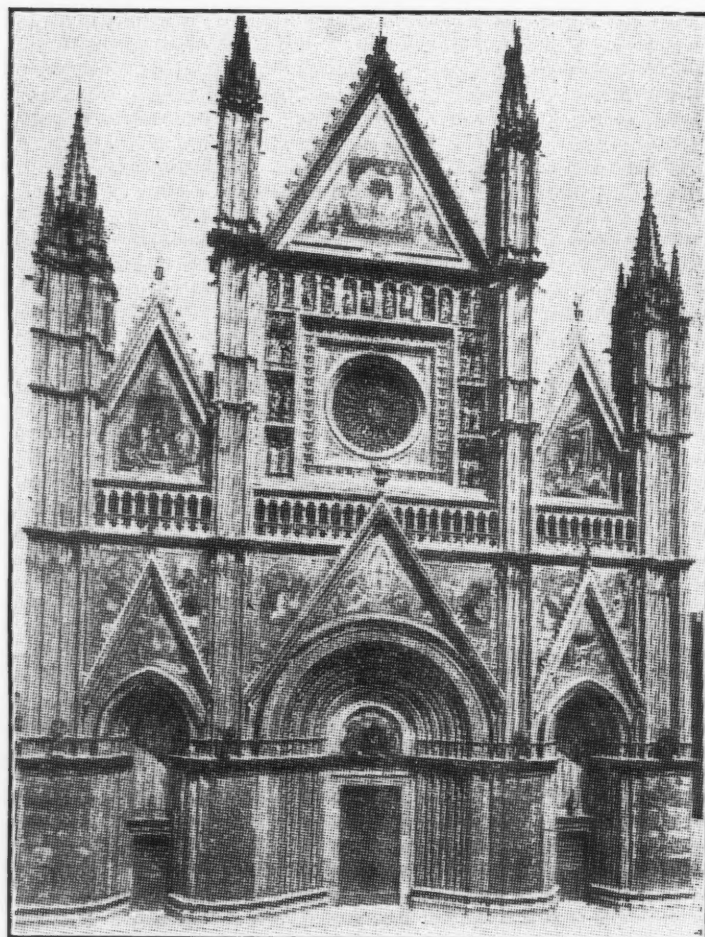
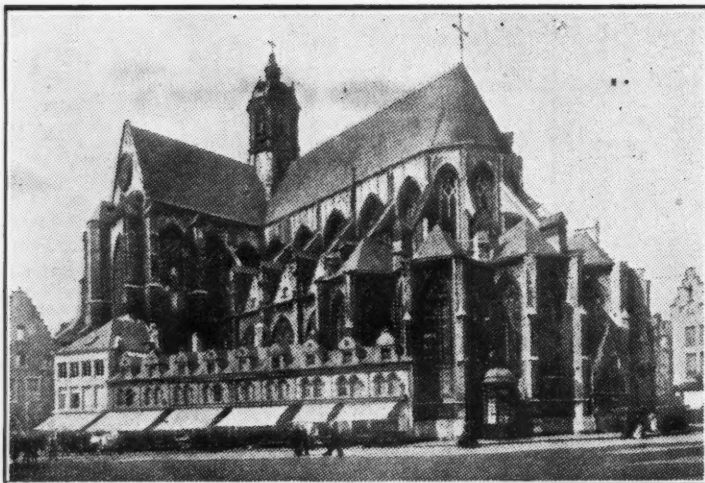
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Numbers 37 and 38 in our Series of Studies.



The Basilica of Orvieto, Italy.

A Shrine of the Blessed Sacrament is the glorious Cathedral of Orvieto, built to enshrine the miraculous Corporal of Bolsena, which rests in a superb gold and jewelled reliquary, the masterpiece of Ugolini, of Siena.

The first stone of this wonderful structure was laid by Nicholas IV. in 1290. A hundred and fifty-two sculptors, sixty-eight painters and ninety workers in mosaics collaborated. Among these are to be found the greatest names of those days.

No expense was thought too great for this shrine of the Blessed Sacrament. All that money could secure and genius produce was lavishly employed in the rearing and beautifying of the great temple. The work was religious, and the throngs of workmen toiled Sundays and holy days.

Persons of every rank sought to take some part, however humble, in the burdens. Those who could not aid in the manual labor vied with one another in bringing food and refreshing drinks for those whom they looked on as more favored. The enthusiasm and zeal never lagged, and in a marvellously brief space of time services were held in the completed structure. In 1677 it was finally consecrated.

Church of St. Peter, Louvain.

The Church of St. Peter, Louvain, Belgium, was partially destroyed by fire on the occupation in September, 1914, of that city by the Germans.

The church was begun in 1425, and finished early in the sixteenth century. The interior is rich in examples of wood carving of the sixteenth century.

One of the features is a superb Gothic tabernacle, forty feet in height, carved in stone in 1450, by Matthew de Layens, the architect of the famous Hotel de Ville.

The church contains some glorious specimens of early Flemish art. There is a "Descent From the Cross," by Roger Van der Weyden. In one of the side chapels is the masterpiece of Diereck Bouts, the "Last Supper," painted about 1467. Another picture by Bouts, in the same church, is his celebrated "Martyrdom of St. Erasmus."

Publisher's Note—On completion of our series of "Great Churches of the World," which feature will continue for another year, it is probable that the same will be published in book form, retailing at about 50c. The publishers would be pleased to hear from all interested in securing this collection of pictures in book form at a nominal price, so that if a sufficient volume of orders are had, the publication of the book will be warranted.

THE MONTESSORI METHOD OF TEACHING WRITING ADAPTED

Anna Mae Brady, State Normal School, Madison, South Dakota

A few years ago we were all interested in Madame Montessori's statement that her children "burst into writing" in a remarkably short time.

It is said that the American people accept or reject a proposition on sight, and the teachers proved no exception to the rule in this case. Many who were dissatisfied with old methods in writing accepted it at once and proceeded to carry out Montessori's instructions to the letter; others for various reasons rejected it.

As time passed those who were teaching it found that better results could be obtained by adapting it to the needs of the American child and those who had recognized only its limitations now saw its possibilities as well. That the method would adjust itself to the children of different countries was no doubt the wish of Madame Montessori from the first.

The majority of teachers accept the sandpaper letters as a valuable aid in teaching the correct letter formation but many are the methods and devices attached to suit the different schools. The following is an account of what one school has done with the method.

Illustrating With Pictures

Handwriting with the child parallels the handwriting of the race. And knowing this we can not conscientiously set the child at work on the complicated letters of the alphabet when it took the race long years to master them. Rather let him begin with pictures as that was one of the first ways primitive men communicated with each other in writing.

To tell a child a story and ask him to illustrate it with pictures is the beginning step in teaching writing. In doing this we must be careful in our selection of a story. It must be childlike. It must be full of action. It must contain clear-cut pictures. The teacher must be conscious of these pictures and must bring them out. The illustrating is best done at the blackboard but if it must be done at the seats, they should use large sheets of unlined paper and write with the large black crayolas. We want them to form the habit of using the large muscles and they can not do it if we begin with a pencil or with lined paper. Allow them to do much of this kind of work until they become accustomed to using chalk or crayola and until they feel confidence in their ability to do work of this kind when you ask them. Then they are ready for the next step in writing.

When we leave the picture stage it does not mean that we dispense with that entirely for it is to be used in connection with Drawing and Handwork all thru the primary grades. What we do mean is that the child has developed into another stage in his writing.

Rhythmic Work

In this we make use of the child's love of rhythm. He enjoys moving his feet, his head, his hands or his body to music. He feels the rhythm of poetry and unconsciously moves with it. Their first writing should represent this rhythm as well as ideas. If children are encouraged they will represent motion in rhythmic flowing lines upon the blackboard. It is natural for a child to write with a continuous graceful motion. It is only when we try to teach him to write words or letter before his muscles are ready for it that he writes in a choppy jerky manner.

When he enters school he knows many Mother Goose jingles. The rhythm in these is very pronounced and they furnish excellent material for this rhythmic work in writing. The teacher should give a rhyme and por-

tray it in some way. Then she asks the child to show it in his way. This is how one child represented the jingle, "Jack and Jill went up the hill to get a pail of water. Jack fell down and broke his crown and Jill came tumbling after."



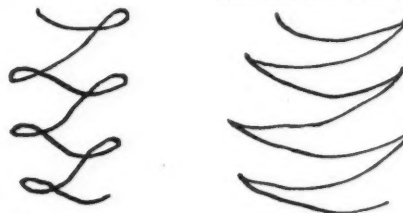
The teacher first gave the jingle and asked some one to tell it with the chalk as she said it.

Another day a child volunteered to write this on the board: "Wee Willie Winkie ran thru the town. Upstairs, downstairs, in his nightgown." And this is how he did it.

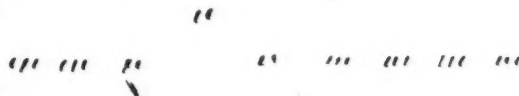


They all enjoyed the poem, "How Do You Like to Go Up in a Swing?" And they like to rock themselves back and forth as they say it. Hence this poem is a good one for these writing exercises. One child may give it this way:

And another this way:



This is Hey Diddle Diddle:



Rhythm makes these exercises a pleasure and they should be continued until they have the large muscles under control. From the very beginning the child's writing possesses the adult qualities of fluency and individuality.

Method of Using Sandpaper Letters as Aid in Beginning Writing

When they are ready for the sandpaper letters, * they are taken up in the old Spencerian order: *i-u-v-w-n-m-x-z-o-a-e-c-r-s-l-d-p-q-l-b-h-k-f-y-g-z-j*. They are taken up in this order because it seems easier for the child. The letter *i* is one of the easiest to make and the dot as much as any thing appeals to the child. Then *u* is so much like it that it follows naturally. Some teach the letters in the order in which they come in the alphabet but this seems a less difficult way of writing them.

These letters as most primary teachers know are made of sandpaper and pasted on a card. They are easily made and you should have a set for each child. Choose a medium rough sandpaper in making them. They are valuable because the child gets his knowledge of the letter thru the sense of sight and also the sense of feeling.

The teacher is ready for the first lesson with the cards. She gives each child a card and asks them what it is. Some child is sure to know. Then she takes a card and tells them to watch her trace it. She traces it in the proper way and when she finishes she says "i." Then she tells them to do just as she did. She goes from one to another as they trace to be sure that they have the card in proper position and are beginning to trace at the right side. To say the name of the letter as they write it helps associate the name with the written form. They are trained to say this softly and it causes no confusion—only the busy hum of interested children.

The next step is to have some child write it on his desk, in the air, or on the board. They are never hurried in this and the suggestion that they can do it always comes from the child. If nothing is said they trace the letter until the close of the period. But if some one says, "I can write it on my desk," the teacher steps over and watches him as he makes it. Then of course others will want to try. The ultimate aim of the lesson is to have them make it perfectly and rapidly upon the blackboard and after a few lessons they will discover for themselves what it is you wish them to do.

When a child says he can make a letter and then hesitates when he steps to the board, you may be sure he has not traced the letter enough and he should be asked to trace it awhile longer. In order for him to use the large muscles he will have to make the letter large.

Each day review the letters he has had and give the new ones as rapidly as he can get them. If the rhythmic writing developed the muscles as it should, the child will soon finish all the letters. When they are able to write them all the teacher begins at "i" again and after it has been written on the board she passes large sheets of unruled paper and large black crayolas and asks them to write it on the paper. She commends the ones who have large well-formed letters in the center of the paper. After a few days they will learn to use the crayolas as well as the chalk and then she asks them to make a page of "i's."

After writing all the letters in this way the child is ready to write words and sentences.

For the first sentences, choose something from their reading—something they are familiar with—and something they have seen the teacher write many times. She questions them about it to bring out the thought—writes it. Then erases and asks some child to write it. If the first exercises in writing have been well taught, they will write simple sentences easily.

Writing IS difficult for the child if we set him at tasks the race mastered only yesterday, but if we give him a play time in which we work for muscular control, he will write with fluency and rhythm.

*The Montessori raised sandpaper script letters mounted on cards $4\frac{1}{2} \times 8\frac{3}{4}$ inches, can be obtained of The Thomas Charles Company, 207 N. Michigan Ave., Chicago, Ill.

A THOUGHT A WEEK CALENDAR—NOVEMBER

Mary Eleanor Kramer

First Week—

"TRUST"

Build a little fence of trust around to-day,
Fill the place with loving deeds and therein stay,
Look not thru the sheltering bars upon tomorrow;
God will help thee bear what comes of joy or sorrow,
Build a little fence of trust around to-day.

—Mary Frances Butts.

Second Week—

"TRUE GREATNESS"

The fairest action of our human life
Is scorning to revenge an injury;
For who forgives without a further strife
His adversary's heart to him doth tie;
And 'tis a firmer conquest, truly said,
To win the heart than overthrow the head.

—Selected.

Third Week—

"LIVE IN SUNSHINE"

Live in the sunshine—God meant it for you;
Live as the robins, and sing the day thru.
Live where the joys are, and scorning defeat,
Have a good morrow for all whom you meet.

—Margaret E. Sangster.

Fourth Week—

"THANKSGIVING"

Harvest is come. The bins are full.
The barns are running o'er;
Both grains and fruits we've gathered in
Till we've no space for more.
We've worked and toiled thru heat and cold
To plant, to sow, to reap;
And now for all this bounteous store
Let us Thanksgiving keep.—Anon.

Fifth Week—

"TRUE DISCIPLES"

One smile can glorify a day,
One word true hope impart.
The least disciple need not say,
There are no alms to give away,
If love be in the heart.—Selected.

ARITHMETIC PROBLEMS ABOUT WAR

The Carnegie Endowment for International Peace has just issued an interesting pamphlet entitled "Problems About War for Classes in Arithmetic." This was prepared by Professor David Eugene Smith, of the Department of Mathematics, and will be sent to any teacher who requests a copy. Letters should be addressed to The Carnegie Endowment for International Peace, 407 West 117th Street, New York City.

The Endowment has offered a series of prizes for the best problems relating to war. The pamphlet has been prepared, not with any purpose of taking sides in the present controversy, nor of opposing any reasonable preparation for national defense in this country. The sole purpose is to bring before pupils at an impressionable age some idea of their responsibility for a wiser use of money on the part of the whole world than that which looks for a model to the present vast expenditures for armaments.

The problems are arranged under various captions which will strike the mind of the pupil; namely, The Cost of War; Guns and Colleges; War Expenses and Our Pleasures; Battleships and Schools; The Financial Cost of War; War's Subsequent Financial Burdens; the Financial War Problem of Nations; The Human Sacrifice of War; Cost of Saving and Destroying Human Life; Battleships and Teachers; Losses Occasioned by Rumors of War.—Teachers' College Record.

DRAWING AND MANUAL ARTS

Margaret B. Spencer, State Normal, Kalamazoo, Mich.

Children never grow tired of associating turkeys with Thanksgiving and they will welcome one on the blackboard. A border of fruits or vegetables like a frieze across the blackboard will make the room more festive. Cut these from two colors of paper and do not combine more than three kinds of fruit in one border. Work for a rhythmic repetition of strong and light accents.

In connection with a written lesson in which the children tell some story of Indian or Puritan life, let them make a frontispiece for their story by dramatizing part of it. Select one part and have a pose drawing of it. Then let the children imagine the setting and draw it in. It is a splendid way of developing the imagination. They will find pictures in their books helpful. For instance, a little girl poses as Priscilla paring apples for the festival. She might be sitting on the doorstep, or by the window, or fireplace. That part is left to each child to decide.

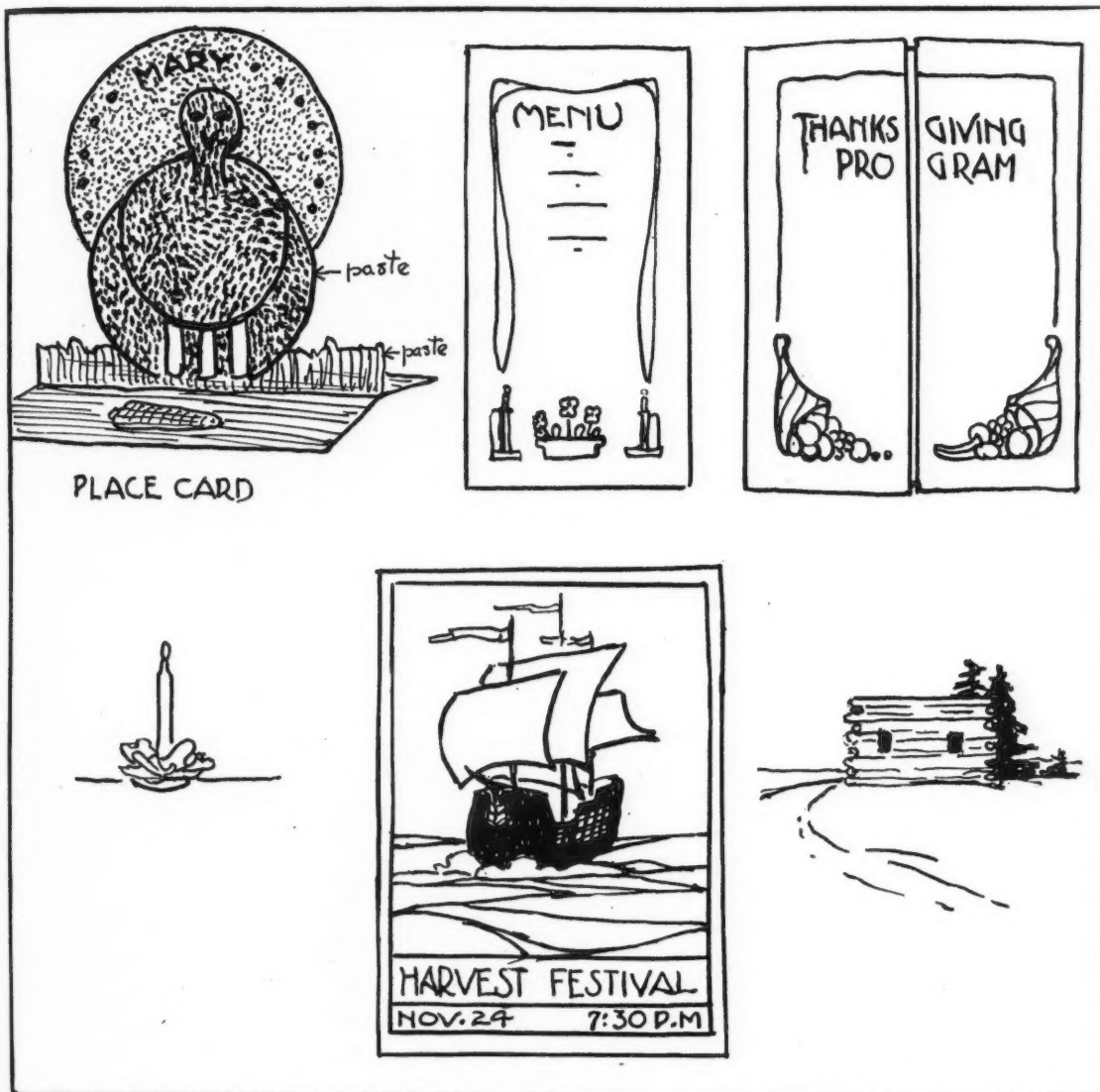
Something helpful to mother might be found in cut-

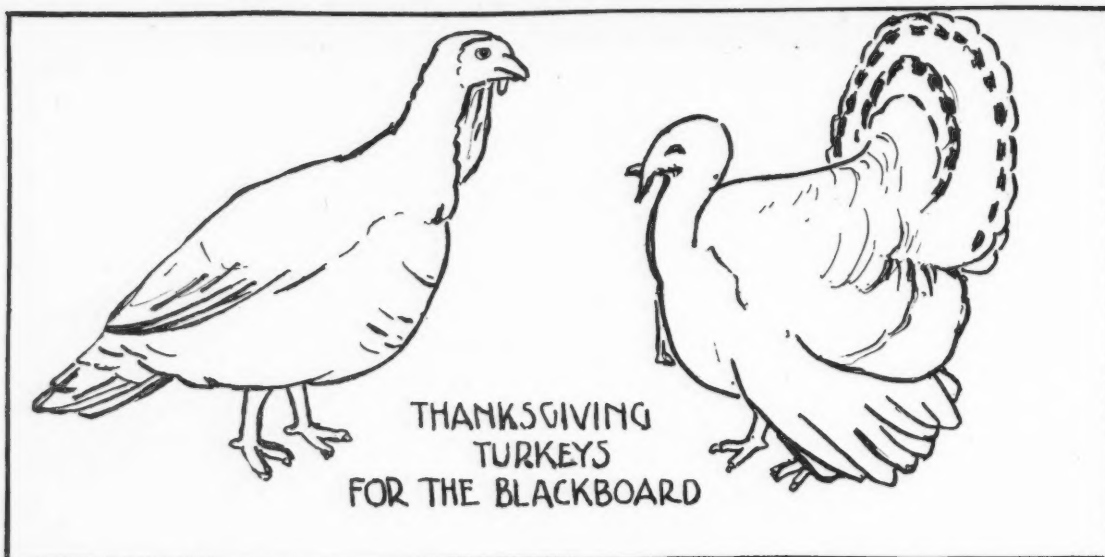
ting out knives, forks, etc., of paper and pasting them in their proper order for the dinner table. The rule is to begin with the outermost pieces of silverware and work toward the plate as the meal progresses. The tumbler over the knife and the bread and butter plate over the forks.

Turkey place cards cut from two thicknesses of brown paper will help decorate the table. Cut out spaces between the legs and wings. One paper may be cut down forming the head and the body, leaving the other for the tail feathers. Outline parts with black and orange.

Individual candle holders are made from a two and a half inch circle of cardboard, orange crepe or tissue paper, and string. Lay the cardboard in a seven inch square of paper, gather up the paper over the cardboard and hold it tight around the base of the candle while the string is tied around.

Posters and programs advertising school festivities are always of interest to the children. Use bright, gay colors for them.

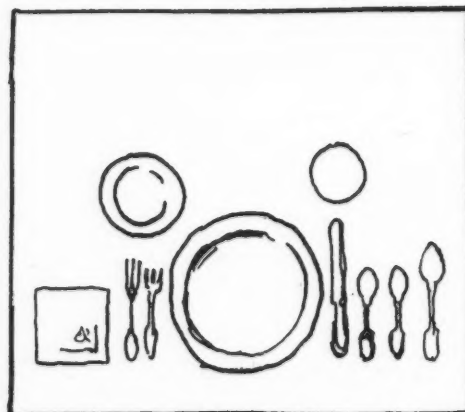




FRUIT BORDERS



STORY ILLUSTRATION

PAPER CUTTING SHOW-
ING HOW TO SET THE
THANKSGIVING TABLE.

LANGUAGE STORIES FOR REPRODUCTION

Victor A. Staff, Kelso, Wash.

RUTH'S DOG

Little Ruth had a dog named Shep. He was a large dog with long brown and yellow hair. He always went with Ruth wherever she went, and one time he had saved her life when she had fallen into the creek. Shep could perform many tricks. He could jump thru a hoop, and carry Ruth's lunch basket when he came to meet her after school.

Once a little girl said to Ruth: "You have such a fine dog. Where did you get him?" "Father found him when he was only a little puppy," Ruth answered. "But how did he ever grow to be such a good dog?" asked the little girl. "I'll tell you," said Ruth. "We have always given him enough good food, and kept his little house clean. And we have always been good to him. That is why he minds me so well when I ask him to perform a trick. I love Shep and I think he loves me."

LITTLE JACK RABBIT

It was a bright, sunshiny day. Little Jack Rabbit was sick. He thought to himself: "It's too bad to be sick on such a fine day. I wish I could go out to play." But he was too sick to go out. He had caught an awful cold and had to stay in bed.

He was lying in his bed feeling quite bad when—in came Bushy Squirrel. What do you think he had? Bushy Squirrel said: "Good morning, Jack. I am sorry you are sick. I have brought you a bouquet." He had just gone when—in came Tiny Chipmunk. "Hello!" he said. "I thought I would bring you a nice fresh carrot from the garden. I hope it will help make you well."

And when Tiny Chipmunk had gone, little Jack Rabbit really felt better. He thought to himself, "My playmates were very good to me. I shall never forget to go to see them if they should get sick. I know it will make them happy and will make them feel better."

THE WINDS

One morning the cold North Wind met the South Wind. "Good morning," said the South Wind. "Where do you come from?" "I come from the lands where there is always snow," said the North Wind. "It is never warm there. Not many plants grow there. It is the land where the Eskimos live. They are little people who live in ice houses." "How can the Eskimos live where it is so cold?" asked the South Wind. "Oh, they dress in warm furs and need not freeze."

"South Wind, where do you come from?" asked the North Wind. "I come from the land of sunshine and flowers," said the South Wind. "It is always warm there and all kinds of fruits grow there. The children there do not need heavy clothes. They play in the shade of beautiful trees, and listen to the songs of many kinds of birds."

Where would you rather be, where the North Wind comes from or where the South Wind comes from?

THE PINE TREE AND THE BROOK

A tall pine tree grew in the forest. Near it ran a little brook. The pine tree and the little brook were very good friends. All day long the pine tree whispered to the little brook while it sang a pretty little song. They were happy and wished that they could always be together. One day while they talked and sang, men came with a saw and axes. They cut down the tall pine and took it to the mill to be sawed into lumber.

The little brook was sad. It did not sing its song now. It only cried and wished for its friend, the pine tree. Don't you think the little brook would be very lonely without the pine tree?

But one morning when the daylight came, what do you think the little brook saw? Right where the pine tree had stood another little tree was growing. The

brook was happy and once more danced along while it sang the same pretty song. Soon the little tree grew tall and whispered to the brook as the pine tree had done. They grew to be the best of friends, and were happy, there in the forest.

THE SWALLOW AND THE LARK

"Good morning, Mrs. Lark," said a little swallow. "Where are you going so early in the morning?" "I am going to get some straw for my nest that I am building in the meadow." "Do you build your nest on the ground?" asked the swallow. "I wouldn't think it would be safe there." "Oh, yes. It is safe enough. Where do you build your nest?" "I build it under the edge of the barn roof. I am going to the river now for some mud." When the swallow had gone, the lark said: "What a silly bird! She is so very careful."

Not long afterward, Mr. Farmer was cutting his hay in the meadow and he came upon a lark's nest. Before he could stop, he had spoiled her nest, and Mrs. Lark was hurt. The farmer said: "Poor bird! She should be more careful and build her nest high like the swallow under the edge of the roof."

THE LITTLE CLOVER AND THE FERN

A little clover grew in a large field. As it looked up it saw a fern growing near by. "If I could only grow as high as that fern I would be happy," said the little clover. "I can't see as many things as the fern can see, because I am not as tall. I wish that I were a fern."

But the fern said: "I am not happy. I wish I were a little clover. So many people like the little clover. The busy bees like it because they can get honey from the clover blossoms. The little boys and girls like it because the blossoms smell so sweet, and make the air so fresh, and farmers like it because they can feed it to their cows and horses. Isn't the little clover useful? I think it is pretty, too."

(Teach uses of clover.)

THE HURRYING LITTLE RIVER

It was such a warm day! A little girl said to herself: "I think I'll go down by the river where it's cool." As she sat by the river, she thought she heard it say. "Hurry! Hurry!" "Why are you hurrying?" asked the little girl. "Oh, I must go a long way. I am going to the ocean. The ocean needs me to help hold up the ships that sail there."

"Where do you come from?" asked the little girl. The river said: "I begin at the lake in the mountains. Then I rush by many hills, down a valley, over the plains, and at last to the sea. But good bye, I must hurry."

The little girl sat by the river a little longer. Then she thought: "Perhaps I better hurry home and help my mother. Even the little river helps some one. Why shouldn't I?"

(Teach what a mountain is, a hill, a lake, a valley, a plain, and the ocean.)

THE WEST WIND AND THE CLOUDS

One warm summer day the West Wind had gone a long way, and soon it became thirsty. It was so warm. Where could it get a drink? Soon it met the Little White Cloud and said: "Little White Cloud, please give me a drink." The Little White Cloud answered: "I will not. I am not your servant." A little farther on, the West Wind met the Big Black Cloud and asked it for a drink, but the Big Black Cloud said in a loud voice: "No. I will not give you a drink." The West Wind next asked the Big White Cloud, but it was not kind and hurried on. As it went along, the West Wind met a Little Gray Cloud. It stopped and said: "Little Gray Cloud, please give me a drink. The Little Gray

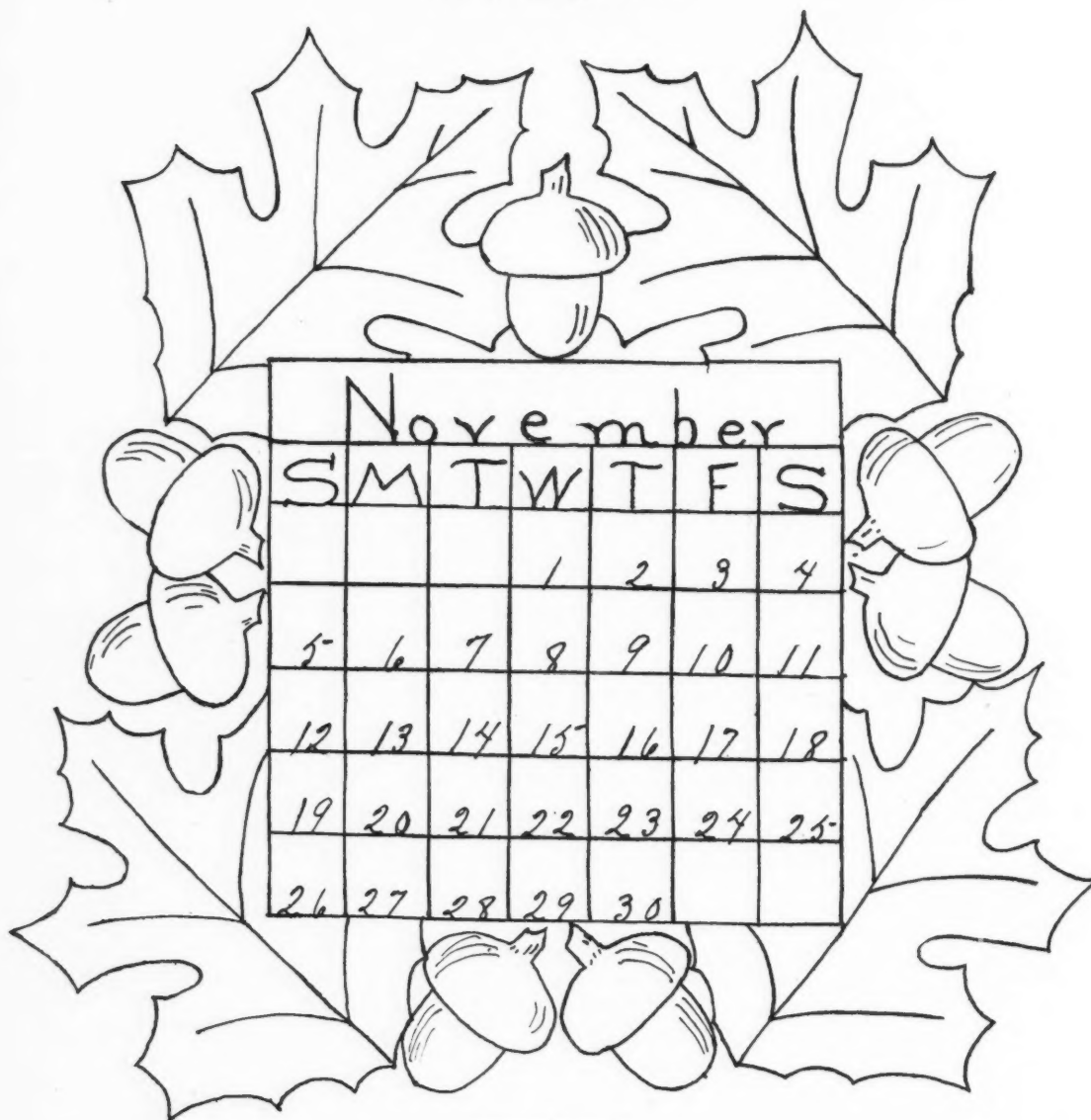
Cloud was kind and answered: "Yes, I will give you a drink." The West Wind was so glad. It thanked the Little Gray Cloud and said: "I will try to help you sometime."

A long time afterward the clouds were to have a race from one mountain top to another. All the clouds came and every one wondered who would win. The Big White Cloud said: "I think I will win. I am prettier than the others." The Black Cloud said: "I am strong-

er. I think I will win." The Little Gray Cloud said nothing, for it was not sure that it could win. Soon the race was begun. The big clouds were ahead when the Little Gray Cloud heard the West Wind behind. It whispered: "Run, Little Gray Cloud, I will help you win. You were kind to me when I needed a drink." The West Wind blew hard behind the Little Gray Cloud. Soon it passed the other clouds and won the race. Aren't you glad that it won?

NOVEMBER BLACKBOARD CALENDAR

Louise McCarthy, Oklahoma



THE TEACHERS' CATALOG

The Teachers' Catalog for 1916, issued by A. Flanagan Co., 521 South Wabash Avenue, Chicago, is a most complete, illustrated, descriptive list, with prices, of supplementary readers, methods and aids, entertainment, busy work, kindergarten and industrial material, reference

works, etc. There is probably not a schoolroom need felt by any teacher in her work which may not be supplied with something described and priced in this catalog. Every teacher should have it on her desk for frequent reference in looking up suitable helps, material and programs for her school. The catalog will be mailed free, for the asking, to any teacher.

STUDIES OF NOTED PAINTINGS

G. W. J.

PRISCILLA—F. T. Merrill

As this is the month in which much of the attention of pupils is turned to the story of the Pilgrims in their heroic undertaking of founding a settlement in the new world of America, the picture of the Puritan maiden, Priscilla, which is the subject of our Picture Study Lesson, will have especial interest. The picture cannot be said to belong the class of noted paintings, but it is nevertheless a picture of national note. Some twenty-five years ago the artist and book illustrator, F. T. Merrill, painted pictures illustrating scenes described in Longfellow's poem, "The Courtship of Miles Standish." One of these illustrations is the subject of our Picture Study this month.

It would be well for the teacher to make herself thoroughly familiar with Longfellow's poem so she may be able to tell the story briefly to the lower grade classes who are not far enough advanced to read it. The upper intermediate and the grammar grade classes may read the story in the original poem as a preparation for the study of this picture. The scenes and events of the story of the courtship of Miles Standish are laid in the first year of the Puritans' life in their new colony home in America, which was named Plymouth. Among the passengers in the Mayflower were Priscilla and her family; also John Alden, the "youngest of all was he of the men who came in the Mayflower." Then there was Miles Standish, the Puritan Captain, a man of martial air, every inch a soldier, not tall but strongly built and athletic. He was broad shouldered and deep chested. His tanned face told of the exposures of soldier life. He was a man in middle life and had seen hard military service in Flanders, and with a dozen soldiers he was the colonists' protection against the Indians. Standish's wife, Rose Standish, had been the first to die of all who came in the Mayflower. In that first winter of suffering and privation she with many others sickened and died.

In Longfellow's poem Priscilla is described as being alone in the world at the time this story begins, for her father and mother and brother had also died in that first winter. The events in the beginning of this story happened in the early spring just before the Mayflower leaves the harbor where it has been anchored for the winter, to return to England. Priscilla is described as the loveliest maiden of Plymouth, modest and simple and sweet.

As the story goes, John Alden dwells in the same house with Miles Standish. Alden is a scholar and is, therefore, called upon by many of the colonists to write their letters which are to go to friends and relatives at home on the good ship Mayflower when it returns. On the day before the departure of the Mayflower after Alden has finished writing numerous letters for settlers, Miles Standish tells him the secret of his heart. He tells Alden that he is in love with Priscilla and wishes to make her his wife, not knowing that Alden himself has for a long time been cherishing a love for Priscilla. The friendship between Alden and Standish is one of the strongest that exists between men. Alden, therefore, does not reveal his love for Priscilla, but receives the message of the Puritan Captain given to him in these words:

"Go to the damsel Priscilla, the loveliest maiden of Plymouth,
Say that a blunt old captain, a man not of words but of action,
Offers his hand and his heart, the hand and heart of a soldier."

Not in these words you know, but this in short is my meaning.
I am a maker of war and not a maker of phrases.
You who are bred as a scholar, can say it in eloquent language,
Such as you read in your books of the pleadings and wooing of
lovers,
Such as you think best adapted to win the heart of a maiden."

John Alden, embarrassed and bewildered at being placed in such an unusual situation, kept down the feelings of his own heart and started on his errand to the home of Priscilla, determined to be loyal to his friend Standish. As he approached the home of Priscilla he

"Heard as he drew near the door, the musical voice of Priscilla
Singing the hundredth Psalm, the grand old Puritan anthem."

"Then, as he opened the door, he beheld the form of the maiden
Seated beside her wheel, and the carded wool like a snowdrift
Piled at her knee, her left hand feeding the ravenous spindle,
While with her right she sped, or reversed the wheel in its motion
Open wide on her lap lay the well-worn psalm-book of Ainsworth.
Printed in Amsterdam, the words and the music together."

Such was the book from whose pages she sang the old Puritan
them,
She, the Puritan girl, in the solitude of the forest,
Making the humble house and the modest apparel of homespun
Beautiful with her beauty and rich with the wealth of her being."

In the foregoing description we have the scene of Priscilla at the spinning wheel which the artist has embodied in his picture. From these lines it is easy to see how well the artist has interpreted this particular scene in the story.

The story goes on to tell how poorly and bluntly John Alden pleads the cause of his friends, and how Priscilla with a heart overflowing said to John Alden in a tremulous voice, "Why don't you speak for yourself, John?" Alden returns to his waiting friend and tells him of his failure, and Standish accuses him of playing traitor. The captain in great anger goes early the next morning with his soldiers on a march out into the wilderness to meet and do battle with a hostile band of Indians. While Standish was marching away to the north to do a soldier's duty, John Alden and Priscilla were taking a last farewell view of the departing Mayflower. Months passed and in the autumn ships came over from England with kindred and friends, with cattle and corn, for the Pilgrims. In the meantime Alden had built a log cabin of his own. During the fall news came to the village that Miles Standish was dead; an Indian brought the tidings. He was slain by a poisoned arrow, so it was said. This news released John Alden from his obligation of loyalty to Standish and he and Priscilla were soon married by the elder and magistrate of the village. Before the wedding party had dispersed Miles Standish appeared on the scene. The report of his death was a false report. Standish grasped the hand of Alden and asked for forgiveness for accusing him of disloyalty. He asked that all be forgotten between them, save the true old friendship. This is the outline of a story filled in with many charming details by Longfellow in his poem. It never fails to interest pupils and it describes many things about the first year of Pilgrim life in the new world that are true to history. It will be easy for the teacher to make herself familiar with the poem and adapt the story to the age and ability of her class below the grades of pupils who are fully able to read the poem.

Hold up the full page picture before the pupils and have them tell what they see in the picture. Read the above lines from the poem and have the pupils point out the things in the picture that are mentioned in the poem, such as Priscilla's modest apparel of homespun, the humble furnishings of the home, the spinning wheel, the pile of carded wool at her knee, the psalm-book on her lap, etc. By telling the story of the poem and then applying the descriptive lines given above to the picture it may be shown how the artist has expressed in his picture the image which the poet had in mind when

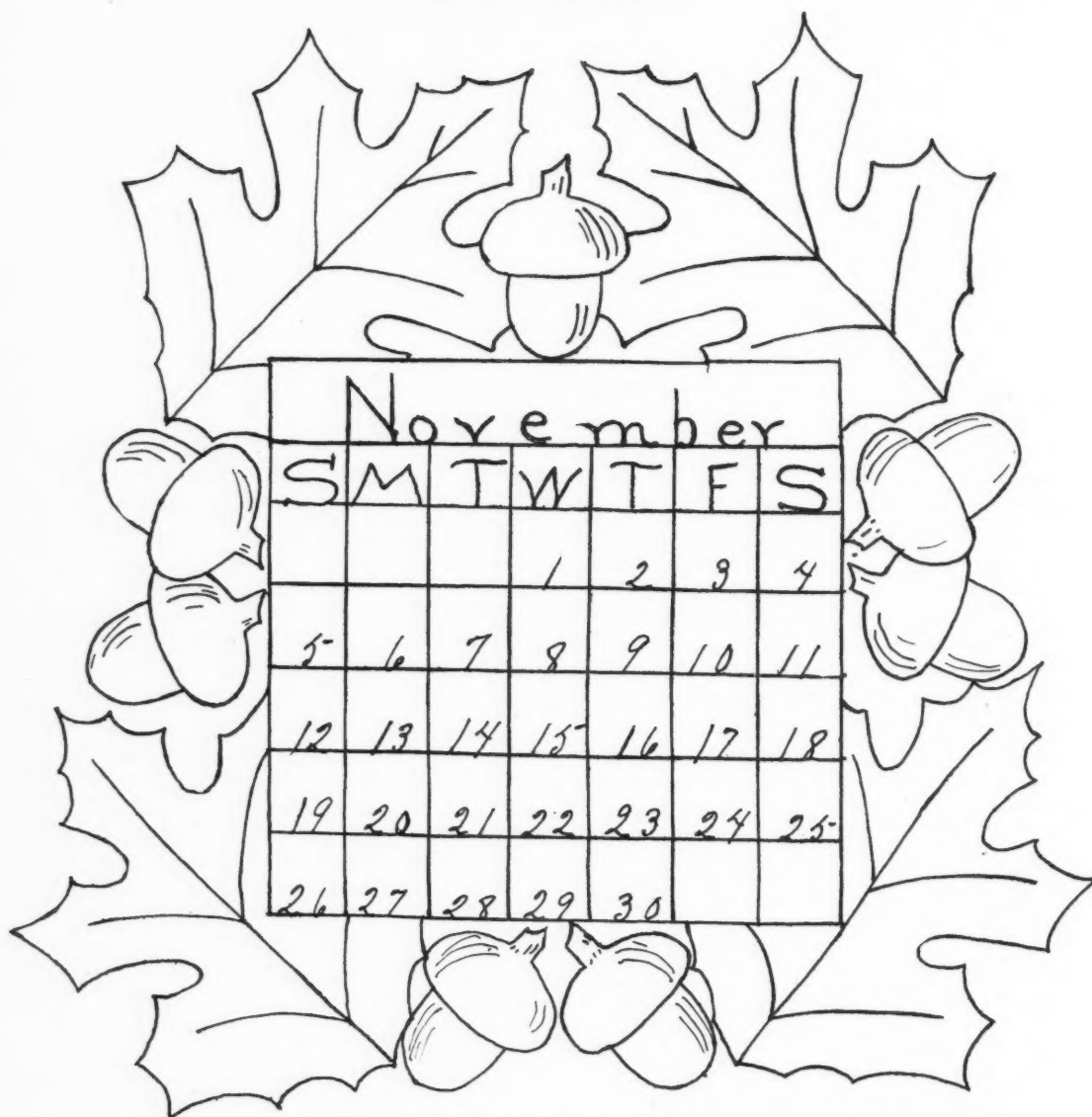
Cloud was kind and answered: "Yes, I will give you a drink." The West Wind was so glad. It thanked the Little Gray Cloud and said: "I will try to help you sometime."

A long time afterward the clouds were to have a race from one mountain top to another. All the clouds came and every one wondered who would win. The Big White Cloud said: "I think I will win. I am prettier than the others." The Black Cloud said: "I am strong-

er. I think I will win." The Little Gray Cloud said nothing, for it was not sure that it could win. Soon the race was begun. The big clouds were ahead when the Little Gray Cloud heard the West Wind behind. It whispered: "Run, Little Gray Cloud, I will help you win. You were kind to me when I needed a drink." The West Wind blew hard behind the Little Gray Cloud. Soon it passed the other clouds and won the race. Aren't you glad that it won?

NOVEMBER BLACKBOARD CALENDAR

Louise McCarthy, Oklahoma



THE TEACHERS' CATALOG

The Teachers' Catalog for 1916, issued by A. Flanagan Co., 521 South Wabash Avenue, Chicago, is a most complete, illustrated, descriptive list, with prices, of supplementary readers, methods and aids, entertainment, busy work, kindergarten and industrial material, reference

works, etc. There is probably not a schoolroom need felt by any teacher in her work which may not be supplied with something described and priced in this catalog. Every teacher should have it on her desk for frequent reference in looking up suitable helps, material and programs for her school. The catalog will be mailed free, for the asking, to any teacher.

STUDIES OF NOTED PAINTINGS

G. W. J.

PRISCILLA—F. T. Merrill

As this is the month in which much of the attention of pupils is turned to the story of the Pilgrims in their heroic undertaking of founding a settlement in the new world of America, the picture of the Puritan maiden, Priscilla, which is the subject of our Picture Study Lesson, will have especial interest. The picture cannot be said to belong the class of noted paintings, but it is nevertheless a picture of national note. Some twenty-five years ago the artist and book illustrator, F. T. Merrill, painted pictures illustrating scenes described in Longfellow's poem, "The Courtship of Miles Standish." One of these illustrations is the subject of our Picture Study this month.

It would be well for the teacher to make herself thoroly familiar with Longfellow's poem so she may be able to tell the story briefly to the lower grade classes who are not far enough advanced to read it. The upper intermediate and the grammar grade classes may read the story in the original poem as a preparation for the study of this picture. The scenes and events of the story of the courtship of Miles Standish are laid in the first year of the Puritans' life in their new colony home in America, which was named Plymouth. Among the passengers in the Mayflower were Priscilla and her family; also John Alden, the "youngest of all was he of the men who came in the Mayflower." Then there was Miles Standish, the Puritan Captain, a man of martial air, every inch a soldier, not tall but strongly built and athletic. He was broad shouldered and deep chested. His tanned face told of the exposures of soldier life. He was a man in middle life and had seen hard military service in Flanders, and with a dozen soldiers he was the colonists' protection against the Indians. Standish's wife, Rose Standish, had been the first to die of all who came in the Mayflower. In that first winter of suffering and privation she with many others sickened and died.

In Longfellow's poem Priscilla is described as being alone in the world at the time this story begins, for her father and mother and brother had also died in that first winter. The events in the beginning of this story happened in the early spring just before the Mayflower leaves the harbor where it has been anchored for the winter, to return to England. Priscilla is described as the loveliest maiden of Plymouth, modest and simple and sweet.

As the story goes, John Alden dwells in the same house with Miles Standish. Alden is a scholar and is, therefore, called upon by many of the colonists to write their letters which are to go to friends and relatives at home on the good ship Mayflower when it returns. On the day before the departure of the Mayflower after Alden has finished writing numerous letters for settlers, Miles Standish tells him the secret of his heart. He tells Alden that he is in love with Priscilla and wishes to make her his wife, not knowing that Alden himself has for a long time been cherishing a love for Priscilla. The friendship between Alden and Standish is one of the strongest that exists between men. Alden, therefore, does not reveal his love for Priscilla, but receives the message of the Puritan Captain given to him in these words:

"Go to the damsel Priscilla, the loveliest maiden of Plymouth,
Say that a blunt old captain, a man not of words but of action,
Offers his hand and his heart, the hand and heart of a soldier."

Not in these words you know, but this in short is my meaning.
I am a maker of war and not a maker of phrases.
You who are bred as a scholar, can say it in eloquent language,
Such as you read in your books of the pleadings and wooing of
lovers,
Such as you think best adapted to win the heart of a maiden."

John Alden, embarrassed and bewildered at being placed in such an unusual situation, kept down the feelings of his own heart and started on his errand to the home of Priscilla, determined to be loyal to his friend Standish. As he approached the home of Priscilla he

"Heard as he drew near the door, the musical voice of Priscilla
Singing the hundredth Psalm, the grand old Puritan anthem."

"Then, as he opened the door, he beheld the form of the maiden
Seated beside her wheel, and the carded wool like a snowdrift
Piled at her knee, her left hand feeding the ravenous spindle,
While with her right she sped, or reversed the wheel in its motion
Open wide on her lap lay the well-worn psalm-book of Ainsworth.
Printed in Amsterdam, the words and the music together."

Such was the book from whose pages she sang the old Puritan an-
them,
She, the Puritan girl, in the solitude of the forest,
Making the humble house and the modest apparel of homespun
Beautiful with her beauty and rich with the wealth of her being!"

In the foregoing description we have the scene of Priscilla at the spinning wheel which the artist has embodied in his picture. From these lines it is easy to see how well the artist has interpreted this particular scene in the story.

The story goes on to tell how poorly and bluntly John Alden pleads the cause of his friends, and how Priscilla with a heart overflowing said to John Alden in a tremulous voice, "Why don't you speak for yourself, John?" Alden returns to his waiting friend and tells him of his failure, and Standish accuses him of playing traitor. The captain in great anger goes early the next morning with his soldiers on a march out into the wilderness to meet and do battle with a hostile band of Indians. While Standish was marching away to the north to do a soldier's duty, John Alden and Priscilla were taking a last farewell view of the departing Mayflower. Months passed and in the autumn ships came over from England with kindred and friends, with cattle and corn, for the Pilgrims. In the meantime Alden had built a log cabin of his own. During the fall news came to the village that Miles Standish was dead; an Indian brought the tidings. He was slain by a poisoned arrow, so it was said. This news released John Alden from his obligation of loyalty to Standish and he and Priscilla were soon married by the elder and magistrate of the village. Before the wedding party had dispersed Miles Standish appeared on the scene. The report of his death was a false report. Standish grasped the hand of Alden and asked for forgiveness for accusing him of disloyalty. He asked that all be forgotten between them, save the true old friendship. This is the outline of a story filled in with many charming details by Longfellow in his poem. It never fails to interest pupils and it describes many things about the first year of Pilgrim life in the new world that are true to history. It will be easy for the teacher to make herself familiar with the poem and adapt the story to the age and ability of her class below the grades of pupils who are fully able to read the poem.

Hold up the full page picture before the pupils and have them tell what they see in the picture. Read the above lines from the poem and have the pupils point out the things in the picture that are mentioned in the poem, such as Priscilla's modest apparel of homespun, the humble furnishings of the home, the spinning wheel, the pile of carded wool at her knee, the psalm-book on her lap, etc. By telling the story of the poem and then applying the descriptive lines given above to the picture it may be shown how the artist has expressed in his picture the image which the poet had in mind when



PRISCILLA—F. T. Merrill

he wrote. This will help to bring the pupils into a sympathetic appreciation of the artist's work.

QUESTIONS FOR STUDY

- What is the title of the picture we are studying?
- Who is the author?
- Who is the artist of the picture?
- Of what poem of Longfellow's is this picture an illustration?
- Who was Priscilla?
- When and where did Priscilla live?
- In what sort of a home did she live?
- Where are the other members of the family?
- What is Priscilla doing?
- What do you see piled at her feet?
- What does she hold in her lap?
- What Psalm is she singing?
- Find the one hundredth Psalm in the Bible and read it and know what Priscilla sang while she spun.
- Did you ever see a spinning wheel like this one of Priscilla's?
- Note the floor and the walls in her home. Are they like the floor and the walls in your home?
- How do you suppose the Pilgrims made the boards for the floors in their homes?
- Notice the window. Do you think it is made of glass or is it made of oiled paper to let in the light?
- How do you think Priscilla felt in these early spring days after the loss of the other members of her family?
- What is the name of the young man who came to her home while she was sitting engaged in spinning and singing as we see her in the picture?
- On what errand did he come and was he successful?

How did John Alden himself feel toward Priscilla? What did she say to him in answer to his proposal for his friend, Captain Standish?

What event made John Alden and Priscilla very happy?

What thoughts do you have of this young Puritan maiden?

Do you think she was beautiful, good and true? Does this picture cause you to have pleasant thoughts and help you to appreciate the character of this girl who lived in her log cabin home in the Plymouth colony three hundred years ago?

THE ARTIST

Frank Thayer Merrill, the author-artist of Priscilla, the subject of our Picture Study this month, is an American artist and illustrator. He was born in Boston, December 14, 1848. His mother before her marriage to his father was Sarah Rose Alden, of the eighth generation from the John Alden who came over in the Mayflower, and who married the Priscilla of this picture. Mr. Merrill was educated in the institutions of Boston where he studied his art. He married Jessie S. Aldrich of Boston in 1881. Mr. Merrill is the artist whose illustrations embellish some of our best known and most popular books, such as Miss Alcott's "Little Women," Mark Twain's "The Prince and the Pauper," Edward E. Hale's "Man Without a Country," and Longfellow's "Courtship of Miles Standish." He has made pictures for illustrating numerous other works of American and English literature. He resides in Boston, the city of his birth. He is widely known for his clear and delicate appreciation of an author's meaning and for his skill in expressing this meaning in his pictures.

CURRENT EVENTS

Mary Eleanor Kramer

THE GREAT WAR LOAN

A definite agreement as to the great war loan to the Allies was reached on September 28, and applications from subscribers in the first twenty-four hours after the announcement is said to have amounted to \$480,000,000. It had been determined that the loan should be \$500,000,000 with an understanding that the money should be used exclusively in the United States; that the bonds—a joint obligation of Great Britain and France—should bear interest at the rate of 5 per cent; that principal and interest should be payable in dollars on a gold basis; that the term should be five years, and that at maturity the holders should have the option of redemption at par or exchange for 4½ per cent bonds to run fifteen or twenty years. While the price to the public is 98, subscribers—even those who take small amounts—can get the bonds, it is understood, at 96¼ by giving their subscriptions to syndicate banks.

HAITI

The treaty that gives the United States control of the customs, finances, and constabulary of Haiti for ten years was signed by the D'Artiguenave government on September 16, and the American warships at Port au Prince immediately saluted the Haitian flag in recognition of the new government. It remains for the United States Senate to ratify the treaty, which gives this country a virtual protectorate over Haiti. Meanwhile, Admiral Caperton remains on the island with 2,000 men to preserve order and to administer the custom houses.

ALL THE WORLD LOVES A LOVER

It was with great surprise that the people of our land received the news of the engagement of President Wood-

row Wilson on October 7. The future bride is Mrs. Norman Galt of Washington, D. C. The marriage will probably be consummated in early December. Letters and messages of congratulations from all parts of the country have showered upon the President and Mrs. Galt since the announcement, proving the fact that all people, regardless of political differences, "love a lover."

NEW PARCEL POST REGULATIONS

On September 1 two innovations in the parcel post service went into effect. Parcels may now be insured in value up to \$100, instead of \$50 as heretofore, and parcels valued at less than \$5 may now be insured for a fee of 3 cents. Moreover, on payment of 1 cent, it is now possible to get a receipt for any parcel post package, whether insured or not.

THE FIRST GRADUATE LAW SCHOOL FOR WOMEN

Harvard University in spite of—or rather because of—its opposition to woman law students, is responsible for the first graduate law school in America devoted exclusively to women. For when the Harvard authorities firmly refused women permission to take the regular courses in the Harvard Law School, Miss Elizabeth C. Beale, a Radcliffe senior, put the feminine arts of ingenuity and persuasiveness to use and induced her father, Professor Joseph H. Beale of Harvard, to organize the Cambridge Law School for Women. The school will open this fall. Harvard professors will lecture, Harvard methods of teaching and case books will be used, and Harvard requirements of scholarship will be maintained. Only the stimulus of individual competition with Harvard men will be lacking.

HOUSEHOLD ARTS AND DOMESTIC SCIENCE

Annetta B. Cooper and Janet G. Cation, Illinois

SEWING BAG

Hemming, overhanding, cross stitch, matching stripes and checks.

Material:

½ yard of small checked gingham.
1½ yards straight tape, ½ inch wide.
White thread number 70.
White San Silk.

Method:

Straighten the ends by cutting on a stripe. Place one selvedge edge on the other thus making a fold thru the center of the material. Cut on this fold. Hem the two



Sewing Bag

sides and one end of each piece with a ¼ inch hem. Fold, baste and hem a 1½ inch hem in the other ends. Sew ½ inch above the bottom of the 1½ inch hem with a combination stitch, thus forming a casing. Place one piece on top of the other with the right sides together and the stripes and checks matching, baste and overhand edges from the bottom of the wide hem, around the bottom of the bag to the bottom of the hem at the other side. Cut tape in two, insert into casing a half from each side and join ends with a French seam.

BABY DRESS

French seam, hem, catch stitch, sewing on lace, placket, buttonholes, sewing on buttons.

Material:

1 2/3 yards flaxon.
1 1/3 yards 3/4 inch val. lace with beading edge.
1 1/2 yards wash ribbon.
1 skein D. M. C. number 30.
White thread number 80.
White thread number 50.
1/3 doz. pearl buttons 1/4 inch wide.
Needle number 8.
1 1/6 yards bias lawn tape 1/4 inch wide.

Method:

To cut: Use a commercial pattern on which may be found instructions for cutting.

To sew: Pin, baste and sew seams, using the method for a French seam. Turn the placket pieces to the wrong side, pin, baste and hem at the sides and ends,

making ends secure. Face the neck and sleeves with the tape, sewing it first with the running stitch. The other edge is sewed down by a catch stitch which is placed on the right side with the D. M. C.



Baby's Dress

Even the length, turn a 3-inch hem, pin and baste. Place a catch stitch on the right side at the top of the hem. Overhand the lace at the neck and sleeves. Finish the ends of the lace at the neck with hems and join it in the sleeves with a flat seam. Run the ribbon thru the heading of the lace.

Space, cut, and work four buttonholes in the overlap of the placket, and sew buttons on underlap to correspond.

CROCHETING

There is a great deal in favor of putting crocheting into the grades. The problems are so varied that they will fit into most courses of study. Children learn mechanical work of this kind very readily, and, too, may make very reasonably the lace used for the trimming of undergarments made in the class.

One may get direction books for crochet, or learn the stitches from one experienced in crochet.

Abbreviations used in crochet:

ch—chain.

s. c.—single crochet.

d. c.—double crochet.

t. c.—triple crochet.

DIRECTIONS FOR CROCHETED DOLL CLOTHES

Materials:

4½-inch doll.
¼ skein pink or blue Shetland wool.
¼ skein white Shetland wool.

Method:

Dress.

1st row—ch 16.

2nd row—s. c. 16 (into each chain of 1st row).

3rd row—d. c. 16 into each stitch of 2nd row.

4th, 5th, and 6th rows same as 3rd row.

7th row—2 d. c., alternating with 1 d. c.

8th, 9th, and 10th rows same as 7th row.

11th row—No. 3 d. c. into 1st stitch of 10th row, skip 2nd stitch, s. c. into 3rd, skip 4th. Repeat from No. all of the way across. Fasten.

N. B.—Arms go between 4th and 5th, and 12th and 13th stitches of 3rd row.

Combination Suit. (White yarn.)

Chain 15, d. c. 15 for 5 rows. Fasten in the middle to make two legs. For each leg d. c. 2 rows.

Coat. (White with colored scallop.)

1st row—ch 16.
 2nd row—s. c. 16.
 3rd row—1 d. c. into each of the 1st 3 stitches, 2 d. c. into 5th, 2 d. c. in 6th, 2 d. c. in 7th, 1 d. c. into 8th, 9th, and 10th stitches, 2 d. c. into 11th, 2 d. c. into 12th,



Crocheted Doll Clothes

2 d. c. into 13th, 1 d. c. into 14th, 15th, 16th.

4th row—1 d. c. into 1st 2 stitches, 2 d. c. into 3rd, 1 d. c. into 4th, 5th, and 6th stitches, 2 d. c. into 7th, 1 d. c. into 8th, 9th, and 10th stitches, 2 d. c. into 11th and 12th, 1 d. c. into 13th, 14th, and 15th, 2 d. c. into 16th, 1 d. c. into 17th, 18th, 19th, 2 d. c. into 20th, 1 d. c. into 21st and 22nd.

5th row—1 d. c. into 1st 4 stitches, 2 d. c. into 5th, 1 d. c. into 6th, 2 d. c. into 7th, 1 d. c. into 8th, 2 d. c. into 9th to 20th, 1 d. c. into 21st, 2 d. c. into 22nd, 1 d. c. into 23rd, 2 d. c. into 24th, 1 d. c. into 25th to 28.

Scallop. (In color.)

3 d. c. into 1st loop, 1 s. c. into 2nd, continued around fronts and bottom. Make a chain stitch in color around the neck.

DRESS PROTECTOR

Running stitch, hemming, buttonholes, sewing on button.

Material:

32/3 yards light calico or crepe.

3 or 4 medium sized buttons.

Method:

Turn a 2-inch hem in each end of the material, pin, baste, and hem.

Fold one end of the cloth to the other with the right sides together and the bottom edge of one hem coinciding with the top edge of the other. Pin, baste, and sew long edges with a running stitch. Fasten securely at the ends with several small stitches and turn. Space, cut, and work four buttonholes in the lower hem; and sew four buttons to correspond on the upper hem.

Find the center of the fold at the top, cut a small hole and work it with the buttonhole stitch, using heavy thread.

A COURSE IN SEWING FOR YOUR SCHOOL

Emma E. Goodwin of New York is the author of *The Goodwin's Course in Sewing*, published by Frank D. Beatty & Company, 393-399 Lafayette St., New York. It is a practical and thoroly graded course in sewing, completely illustrated for teachers' and pupils' use.

Tissue paper patterns accompany Books II and III free. There are three books in the course. Book I is 50 cents, and Book II, 60 cents, and Book III, 60 cents. Every rural and village teacher who is not already following some course in household arts should plan to have her school do some systematic work in sewing during the long winter months. The work can be done mostly outside of school hours by pupils while help and instruction can be given incidentally on certain days in school. If you are following a prescribed course this book will greatly help you.

THE VIEW-POINT

Emma S. Galloway

I have taught school in Wisconsin long enough to draw an annuity from the Teachers' Insurance and Retirement Fund, so naturally, I see things pertaining to school matters from the teacher's point of view.

This summer I spent some time in California and while in beautiful Santa Barbara, stopped for several days in a family where there was an only child, a charming little girl in third grade.

Knowing I was a teacher, Mrs. Graves, one evening, said she would like to ask me a question. She said that one morning in May, which was after the rainy season was over, her little girl started for school. At that time of the year a wrap is burdensome and an umbrella an unthought of encumbrance.

A little before 9 o'clock, much to Mrs. Graves' surprise, it began to rain, and they were visited by one of those unusual showers which even California sometimes has.

Now Margaret was subject to croup and to sit with damp clothing was a sure way of bringing on an attack.

Mrs. Graves was a busy housewife, without a maid, and also caring for an aged friend staying there, who, at this time was ill and in bed. It was a difficult matter, therefore, for her to leave even long enough to go to the school.

She was so troubled that at 9 o'clock she went to the phone and calling up the principal, asked if she might speak to Margaret's teacher. He informed her it was against the rules to call a teacher to the phone in school hours. She then stated the situation, saying she was most desirous of having Margaret come home if her clothing were wet.

Again the principal told her he was sorry, but that if he began calling a teacher to the phone he would soon be having all sorts of trouble as parents would be calling up at all hours. However, Mrs. Graves persisted and asked if he would not make an exception in her case and send word to the teacher that if the child's clothing were wet she should be sent home immediately. After some hesitation her request was reluctantly granted.

Her question to me was, had she overstepped the bounds and asked more than was her right.

I found it a difficult question to answer. I knew from experience it was not always an easy matter for a teacher to leave her room during school time, and yet it seemed to me her request was not unwarranted. A child's is certainly of more importance than the adherence to a cast-iron rule.

Principals must have rules and determination enough to live up to them, even tho they conflict with the ideas of people on the outside, who are not always in a position to understand their reasons, but they should also be broad minded and remember that reasonable requests have more than one view point, and endeavor to get the parent's and child's, as well as their own.

I am not writing this in a spirit of criticism, for I know only too well the many interruptions and annoyances to which teachers, and especially principals are subjected, but it occurred to me that there was food for thought in this little incident.

The Catholic School Journal

SCHOOL ENTERTAINMENT

WHO MADE THANKSGIVING?

By Willis N. Bugbee, Syracuse, N. Y.

Characters: Any number of small boys and girls, with slates; two or three larger boys with books. All may be dressed in ordinary clothing.

SCENE

An ordinary stage, decorated with products of the harvest. (Enter small boys and girls busily writing upon their slates. All form in line at front of stage.)

All—

We've written all our slates quite full,
As full as they can be,
Of things that we are thankful for,—
Each one of us you see.
(Hold slates for audience to see)

But oh! There are so many things
That haven't yet been told,
We fear our slates are much too small
Our thankfulness to hold.
(The following lines may be spoken in concert, or by each one in turn)

- 1—We're thankful for the glorious sun
That sheds its golden light;
- 2—We're thankful for the moon and stars
That shine out in the night;
- 3—We're thankful for our parents both,
So good and kind and true;
- 4—We're thankful for our brothers, yes,
And for our sisters, too;
- 5—We're thankful for our pleasant homes,
So cozy and so bright;
- 6—We're thankful for our health and strength
To do whatever's right.
- 7—We're thankful for this land of ours,
America, so free;
- 8—We're thankful for our bonnie flag
That waves for you and me;
- 9—We're thankful for the clothes we wear,
And for the food we eat;
- 10—We're thankful for our loving friends
Whose smiles we love to greet;

All

We're thankful for so many things,
We can't begin to say,
But one thing we would like to know,
Who made Thanksgiving Day?
Yes, one thing we would like to know,
Who made Thanksgiving Day?

1-2—

Aunt Dinah says she's much surprised
That folks like us don't know
'Twas Abraham Lincoln made the day
A long, long time ago.

3-4—

Our grandma, she's just positive
It was George Washington,
Because he made our country free
And many battles won.

5-6—

But Johnny Green, he doesn't think
That either one is true.
He says Columbus was the first
In fourteen-ninety-two.

7-8—

Our grandpa says he's very sure
It is the president,
'Cause every year he reads the note
The president has sent.

9-10—

But Uncle Jim, he says it was
The Pilgrims long ago,
Who came across to Plymouth Rock
Amid the ice and snow.

All—

And so, you see, it puzzles us,
As well we think it may,
Now won't somebody tell us, please,
Who made Thanksgiving Day?
Oh, won't somebody tell us, please,
Who made Thanksgiving Day?
(Enter older boys with open books)

Boys—

Oh, ho! That's easy 'nough to do,
We've learned it all, you see;
It's right here in our histories
As plain as A, B, C.

Of course it was the Pilgrim folks,
'Way back at Plymouth Rock,
A brave and sturdy lot were they
Of good old English stock.

Miles Standish was their captain bold,
A leader brave and true,
John Alden,—you have heard of him,
And Miss Priscilla, too.

Their sufferings were hard to bear
That first year of their stay,
But after that they prospered well
And made Thanksgiving Day.

All—

Oh thank you! thank you!

Boys—

Not at all!

All—

We're very glad to know.
(All write on slate)
That's one more thankfulness to write,
And now we all must go.
(All march from stage.)

CURTAIN

(Book rights reserved by author.)

SHADOWLAND

Marion Mitchell

Characters—Mother, Bob, Ned, Jack, Nellie, May, Alice, Bogey Man, Poppy Lady, gnomes and any number of children for chorus. Bogey has black gnome suit, skull cap and large white circles around eyes. Mother can also take part of Poppy Lady, who has dark hair, wears a black gown, has red poppies in hair, and swings a shower of them.

Time—Evening.

SCENE

(A living room containing a fireplace, a wall or screens for shadows to be thrown upon, and usual furnishings. As curtain is raised we see children all seated on the floor. Some are shelling corn, others eating apples. A pan half full of popped corn is near Bob, who does the popping.)

Bob—Do you know, I think there is almost as much fun in popping corn as there is in eating it. I like to hear the kernels "bing!" against the lid. It always makes me think of a real fight between the white men and the Indians. And when I lift up the lid after the fighting is all over with, you can't find a trace of a red man anywhere. But, O the jolly big white fellows that are there!

Jack—All right, Bob. But now that the battle is over,

suppose we show our appreciation of what those white braves did. Pass the popcorn, Bob.

Nellie—Your white men are delicious, Bob. But let me do that for awhile and you help devour the victors. When I pop corn I always think of Pandora's box. Do you remember that story?

Jack—No. Who was Pandora? That is a queer name.

Nellie—Pandora was a girl who lived years and years ago. One day Mercury, who was messenger for the gods, brought a heavy box to her home and left it there. He refused to tell what was in it. Of course it was pretty hard for Pandora to keep from taking just one tiny little peck. Sometimes she was sure that she heard voices that said, "Let us out! Let us out! Free us, Pandora!" And one day she disobeyed Mercury and unlocked the box. What do you suppose came out?

Chorus—What? What, Nellie? Tell us, etc.

Nellie—All kinds of diseases, crimes and bad things that have been in this old world ever since.

Jack—Well, wasn't that just like a girl to be so full of curiosity that she let all those mean things out, and now we have to suffer.

Nellie—So when I hear that jumping and bumping in the popper, I always imagine it is those little furies in Pandora's box, calling for freedom.

Bob—Well, girls must have some queer brains, always thinking about fairies and things that never could have happened.

[Alice, a girl with a good voice, walks over to the window and stands gazing out.]

Jack—What do you say if we all sing our new Popcorn song?

Chorus—Good! All right! Yes! etc.

Popping Corn

Beside the evening fireside
There's nothing half so fine
As a jolly group of children
With eager eyes that shine
Upon the pretty flakes of corn
That dance like imps of snow,
As light as feathers and so sweet—
We love popcorn, you know.

CHORUS

Hear the popcorn pop
As it heats against the top.
Hear the pop! pop! pop!
As the little kernels hop.
Shake it hard
And do not stop.
Listen to the kernels
As they hop! hop! hop!

The kernels are so tiny
You wouldn't think that they
Would ever be so beautiful
And hop around that way.
But then I think if we were shut
Up in a hot box tight
We'd jump as high as they do
And I'm sure we would turn white.

Chorus:

Alice—O girls! My star is out already!

Girls—[Rising and hastening to look] Your star?

Alice—Yes. You know that pretty little star that is always right near the moon? Well, every clear night I see it from my window. I call it my baby star. Isn't it a dear? And it twinkles down at me just as if it understands how much I like it. And each night I sing my little star song. Then it twinkles so merrily. Just watch it now.

[Alice sings, and at the close of last chorus, girls repeat chorus with her softly, all watching star.]

My Baby Star

You dear wee star, I wonder why.
You are so kind to me.
Each evening through my window here
You smile so lovingly.

I wonder if you understand
What we say here below,
And in the daytime, Baby Star,
Tell me, where do you go?

CHORUS:

Tell me, tell me
All about your home so far,
For I love you,
Tiny wandering Baby Star.

My Baby Star, on that clear night
So many years ago
Did you look down and see Him in
A manger poor and low?
And did you hear the angels sing
The songs that shepherds heard?
Did your wee light guide someone there
To worship our dear Lord?

Chorus:

[Boys applaud.]

Bob—That is a very pretty song, Alice. Now before the fire gets low let us make some shadows on the wall. I can make a rabbit. See his ears wiggle? See him munch clover? And last night father taught me a new one. It is a donkey. Can't you almost hear him bray? (One of the boys brays.) Now see if you can guess who this is. He is an old friend of ours, and Mr. Rabbit knows him well.

Chorus—Brer Fox! Brer Fox!

Jack—Aren't shadows funny things? Now I have a riddle. Why is Ned like my shadow?

May—Because he is so quiet.

Bob—Because there isn't much to him.

Ned—I know; because he is always with you!

Jack—How did you ever guess it, Bob?

Nellie—Yes, but that riddle isn't true, for my shadow isn't always with me. I can't see it at noon, nor in the early morning. Do you remember the pretty little shadow song?

All sing—

My Shadow

I have a little shadow that goes in and out with me,
And what can be the use of him is more than I can see.
He is very, very like me, from the heels up to the head,
And I see him jump before me when I jump into my bed.
The funniest thing about him is the way he likes to grow,
Not at all like proper children, which is always very slow.
For he sometimes shoots up taller, like an India rubber ball,
And sometimes gets so little that there's none of him at all!

He hasn't got a notion of how children ought to play,
And only makes a fool of me in every sort of way.
He stays so close beside me, he's a coward you can see.
I'd think shame to stick to nurse as that shadow sticks to me!

One morning very early before the sun was up
I rose and found the shining dew on every buttercup,
But my lazy little shadow, like an errant sleepyhead,
Had stayed at home behind me and was fast asleep in bed!

Little Girl—O-o-o-o! O-o-o-o! There is something about shadows that always frightens me. I am dreadfully afraid to be outside alone when it is moonlight, for that shadow stays so close behind me and is so black. It always makes me run. O-o-o-o!

Boys (Imitating her) O-o-o! O-o-o! O-o-o!

Ned—There it is, right behind me now! Watch out! Aren't girls the scariest things ever?

Jack—Boys, let us play ghost and scare the girls!

Chorus of girls—No, sir! Don't you dare! etc.

[Bogey man peeks around the door.]

Ned (in frightened tones)—Look, fellows!

Nellie—O girls, what is it?

Exclamations: What? Where? Oh!

Ned (excitedly)—Looking in that door! Where shall we go?

[Bogey disappears.]

Nellie—He is gone now. O dear, I hope he doesn't come back again.

(Bogey appears again at same door.)

Jack—There it is again. Whatever it may be, I don't like its looks. (He approaches Bogey.) Say, old fellow, who are you and what right have you to come here? Speak out! (Bogey comes, nearer and nearer until Jack retreats with other children into a corner. Bogey goes back a few steps and in file the gnomes. They speak the following piece, accompanied by wierd, quiet music:)

Bogey Man

Creeping slowly thru the halls
Hiding in the dark
Just when evening shadows fall
You can see him—hark!
Be as still as any mouse—
He is coming sure,
Crouch down low for he is here—
Sh!! Behind the door!

O you Bogey, Bogey Man!
See him stand and glare!
You just catch him if you can
There behind the door!

Just when girls and boys are tired
And bedtime is near,
When the quietness and dark
Fill one's soul with fear.
If you've been a naughty child
You will see him sure;
Spooky, creepy Bogey Man—
Sh! Behind that door!

O you Bogey, Bogey Man
See him stand and glare
You just catch him if you can
There behind the door!

(Bogey gradually makes his exit during last of piece. Gnomes retreat during last verse. Gestures to suit words all thru piece.)

Ned—Is he gone? My, I was afraid. I've often heard Mother tell about the Bogey Man, but I always thought she was fooling.

Little Girl—Yes, and you made fun of me because I was easily frightened.

Enter Mother.

Mother—Well, children, have you had a pleasant evening?

Alice—O Mother! we are so glad you came!

Ned—Yes, Mother, the Bogey Man was here—right here in this room, and a lot of gloomy little fellows sang a horrid scary song. Do you suppose he is really gone, Mother?

Mother—The Bogey! Well, I am surprised. He never goes where children are good. Some one has been naughty, quarreling or teasing. Well, we must see that he doesn't come hereafter, for we know how to keep him away, don't we?

Chorus—Yes, Mother. Yes!

Mother—And now it is bedtime.

Chorus—Story! story!!

Mother—No, it is too late tonight, but I shall sing you a song that will keep the Bogey Man away, for he never comes where there are good children or good fairies. (Mother seats herself with children grouped about her and sings.)

The Fairy of Dreams

Have you heard of the beautiful garden
That is kept by the fairy of dreams.
And often at night by the fire fly's light
When the glimmering new moon gleams,
Down from the garden.
Rose scented garden

Comes the sweet fairy of dreams
Down from her garden,
Rose scented garden,
Comes the sweet fairy of dreams.

Her chariot is drawn by six elfins
With six silvery trumpets to blow
That send thru the night their tinkle so bright.
Calling you, calling you to go
Down to the garden,
Rose scented garden
Kept by the fairy of dreams.
Down to the garden,
Rose scented garden
Kept by the fairy of dreams.

Nellie—The Fairy of Dreams! Mother, you do know the prettiest songs. I wonder what the fairy will bring me tonight. (Yawns.)

Mother—Come! I think I hear the Poppy Lady coming, and when she swings her poppy garlands over your heads it is impossible to remain awake.

(Exit all, sleepily clinging to Mother.)

Ned—Are you real sure that the Bogey Man is gone, Mother?

(Sweet, soft music. Enter little girls in white night dresses. They seat themselves in a semi-circle facing front. Have a little stool at the right end for the last one to lean upon. They busy themselves with dolls.)

First Girl—Do you suppose dolls have dreams?

Second Girl—The Fairy of Dreams would never slight my little one.

Third Girl—Nor mine, either.

Fourth Girl—Let us put them to sleep now.

Fifth Girl—I am so sleepy.

Sixth Girl—So am I.

(Enter Poppy Lady. While she swings her poppies over the heads of the little girls, they gradually lean toward the right until each lies asleep upon the next.)

CURTAIN.

(Note—The music for the songs used in this playlet may be obtained by sending to Churchill-Grindell Co., Platteville, Wis.)

ARCTIC EXPLORATION

On September 17 a message came from Vilhjalmur Stefansson, the head of the Canadian Arctic expedition, who had not been heard from for a year and a half. It was in June, 1913, that Stefansson set out from Victoria, B. C., as chief of the Canadian government exploring and surveying expedition to seek new lands in uncharted seas of the arctic regions. In the absence of word from him many had begun to fear that his expedition had met with disaster, but the recent message announced his safe return to Banks Land after a journey over ice with three companions, during which he discovered land hitherto uncharted, near 78 degrees north latitude and 117 degrees west longitude. He will remain another year in the attempt to learn more of the size and nature of this unknown land, which many men of science believe to be the edge of a continent or great archipelago in the Polar sea—perhaps a part of the vague Crocker Land that the American expedition under Mr. Donald B. MacMillan has been trying to reach from a Greenland base.

THE FRIGATE INDEPENDENCE

The old United States frigate Independence, whose naval career began in 1812, the oldest ship in the United States navy, was burned at San Francisco the other day for the copper in her hull. Once the Independence was America's first flagship. After being retired from actual service she was stationed at Mare Island, California, as a receiving ship. She was placed out of actual commission three years ago.

An Autumn Cuddle Song.

MARION MITCHELL.

CHURCHILL—GRINDELL.
Authors and Publishers of Children's Songs.

1. The fields are bare and stub - ble flecked, The wind seems lone - ly too, The flow'rs are nod - ding
2. When Au - tumn sings her cud - dle song, The bird - les all are still, Ex - cept the lit - tle

drow - si - ly, So sleep - y, Dear, like you. Lul - la - by, lul - la - by, cud - dle down
owl who is Her watch - man on the hill.

rit. *Dreamily.*

Near mother's heart so warm; Hear the soft vol - ces from out the night, Hear, and have no thought of

harm;.... Breez - es as soft as my ba - by's breath Kiss - ing the eve - ning

rit.

dew, Au - tumn is sing - ing her cud - dle song, Moth - er is sing - ing to you.....

pp *rit.*

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FOR THE PUPILS' NOTE BOOK

These pictures of Priscilla by F. T. Merrill are to be cut apart and one given to each pupil for pasting in his exercise or notebook relating to the study of the subject.



(Continued from page 241)

before secular education for women had advanced beyond the stages of rudimentary information. Fortified by the culture of the European centers of civilization from which they originally came, these Sisters brought to the new country a standard of education based upon the standards of Rome, Paris, Munich, Dublin, London, Madrid, rather than upon the standard of pioneer communities which they entered. The women of the Religious Orders of the Catholic Church, who established their schools in the United States in the first part of the last century, became part of the history of the country but their fine spirit of fortitude and endurance and by their inspired desire to give their best to the community of which they made themselves a part. They suffered all the hardships of the pioneer, and they did not reap the pioneer's reward and the credit of trail-blazing. The reward received, however, was the result of their working the training of the children devoted to their care; to these bands of consecrated womanhood is due much of the honor of having advanced the cause of the Catholic Church.

The growth of Catholic education in America has been greater than non-Catholics are generally willing to credit. The teaching Sisterhoods of the United States have grown in size and importance until they are today one of the great educational factors of our land. More than thirty thousand nuns are engaged in the work of teaching in colleges, academies, high schools and parochial schools. Nearly one million six hundred thousand students are under their guidance. Throughout the entire country the same condition exists. Handicapped by the fact that the Catholics who send their children to Catholic schools must carry the double burden of the payment of taxes for public school maintenance, as well as tuition in their own schools, Catholic education is nevertheless accomplishing such noteworthy results in the intellectual as well as the moral standing of its graduates that the criticism against it has perforce been silenced.

The thirty thousand women of the Teaching Orders of the Catholic Church of America have shouldered their numerous tasks with the determination to make their work of superlative excellence. Every Teaching Order in the country has undertaken to provide its members with training that will make them superior instructors. Not only have the Orders inaugurated summer schools and normal instructors for the training of their teachers, but they have also established the practice of giving to their teaching staffs the very best training that the world affords.

When the great liners brought back from Europe in August, 1914, the thousands of Americans who had been overtaken by the great war in Europe, the number of Sisters that came from them upon the New York docks was especially noticeable. They were the Sisters who had been studying abroad, sent by their various Orders for the garnering of the best the old world had to offer in art, music, literature and science. There were Sisters of Mercy who had studied Wagnerian music in Munich; there were Dominicans who had been under the tutelage of Letchetiszký in Vienna; there were Sisters of Notre Dame who were taking courses at the Oxford that had unwillingly given Newman to the Church; there were Sisters from a half-score other Orders who had studied in Rome, Florence, and in Genoa; and there was one little white-robed nun who had been the only pupil of Madame Curie in her laboratory in Paris. These women, interrupted in the course of their studies by the coming of the war, represented the modern progressive spirit of the American Catholic Teaching Orders. No university in the country has done more to give foreign study for its staff than have the academies and colleges of the Catholic Sisterhoods.—Church Extension.

"I'm glad I have a good sized slate,
With lots of room to calculate.
Bring on your sums! I'm ready now;
My slate is clean; and I know how.
But don't you ask me to subtract,
I like to have my slate well packed;
And only two long rows, you know,
Make such a miserable show;
And, please, don't bring me sums to add;
Well, multiplying's just as bad;
And, say! I'd rather not divide—
Bring me something I haven't tried!"

Announcement

The Board of Education of Los Angeles, California

has officially adopted the

Isaac Pitman Shorthand

for use in the High Schools of that city,
commencing September 1915, in place
of a light-line system previously taught.

It is interesting to note that the adoption of the **Isaac Pitman Shorthand** for these schools was only arrived at after a most exhaustive examination by a special committee appointed by Dr. J. H. Francis, City Superintendent of Schools, of the different systems and textbooks now on the market, including not only the Pitman methods, but light-line and connective vowel systems as well.

Particulars of a free Correspondence Course for
Teachers will also be sent upon request.

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By William H. Mace, Professor of History, Syracuse University, and Edwin C. Tanner, Associate Professor

This is a history for the sixth grade, yet no child who reads it will ever be satisfied to close the book with the day's lesson. Few stories read with more interest, and when the stories are as true as this is—all bearing on the life, character, and ancestry of each child, it is simply enthralling. In a brief space the book gives a marvellously clean-cut and flowing story of each nation of Europe and the countries bordering on the Mediterranean Sea, down to the discovery and colonization of America. The narrative glides on in one great current gathering strength as it goes, and disclosing before the child's wondering eyes the racial gifts of nation after nation along the way toward the making of the Englishman and American of to-day.

In accord with the Report of the Committee of Eight of the American Historical Association on the Study of History in the Elementary Schools.

Illustrated with half-tone frontispiece, line drawings by Homer Colby, B. F. Williams, and F. T. Merrill. Many maps.

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CHICAGO

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DOMINICAN SISTERS' NEW SCHOOL.

The Dominican Sisters of St. Mary's of the Springs, Columbus, O., have purchased a beautiful estate known as "Eagle Park" on the Hudson, near Harmon, N. Y. It is to be used as a boarding and day school for girls and young ladies.

The estate was bought from Miss Blanche Potter at a cost of \$75,000. It has a frontage of one mile on the Hudson and Croton rivers. There are on the estate ten fine buildings, including the majestic manor house, all of which will be converted into buildings for instruction and dormitories. Sister Vincenzia, the mother superior, has sent a number of the Sisters from St. Mary's to teach at the new Dominican Academy at Eagle Park.

CUDAHY MANSION BECOMES ACADEMY.

The palatial residence of the late Michael Cudahy, in Pasadena, Cal., is being converted into a Sisters of the Holy Name academy. The school will be used for the higher education of girls. Thorough Bishop Conaty of Los Angeles, the beautiful mansion and grounds were deeded to the Sisters by the heirs of the late Chicago millionaire. The property is valued at \$100,000, and is considered one of the beauty spots of Pasadena.

MOTHER KATHARINE'S LATEST FOUNDATION.

The Southern University, New Orleans, opened last Monday with an enrollment of over two hundred colored pupils of both sexes, under the

direction of Sisters of the Blessed Sacrament. As announced some months ago, this institution has been taken over by the Rev. Mother Katharine Drexel, and, under the patronage of St. Francis Xavier, will be conducted as an institution for the higher education and industrial training of colored youth. The Rev. Mother Katharine has been in New Orleans for several weeks past directing the work incidental to the opening. Rev. Mother Paul of the Cross, the superior of the university, will have seven Sisters to aid her in carrying on the work. The first classes started are the sixth, seventh and eighth grades, and the first, second and third-year high school courses.

WOMEN'S COLLEGE.

A Catholic women's college with power of conferring degrees has been established Clifton, O., under the direction of the Madames of the Sacred Heart, and has been named "College of the Sacred Heart." This com-

pletes more than a round dozen of Catholic women's colleges as listed in the current number of the Official Catholic Directory.

Six new parish schools have been opened in Greater New York.

KENRICK SEMINARY.

The new \$700,000 Kenrick Seminary in St. Louis is said to rank as not only superior to anything of its kind in America, but also in the old world.

DAY NURSERY AT ST. STEPHEN'S CHURCH.

It Cares for the Children of Women Who Have to Work Days.

Childish voices and the pattering of many little feet across the cement floor make the visitor pause and consider before entering the new day nursery in the basement of St. Stephen's church at Birmingham, for children whose mothers are obliged to work away from their homes.

Fifty-two children are taken care of daily, varying in ages from one to six years, by the Sisters of Notre Dame.

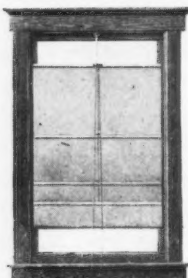
ST. RITA SCHOOL FOR THE DEAF.

The opening of the new St. Rita School for the Deaf, Cincinnati, occurred Monday morning, under the supervision of Rev. H. J. Waldhaus, Superior of the Mission for the Deaf. Sisters of Charity will constitute the teaching corps, and with its commodious buildings and expansive surroundings of 250 acres, St. Rita school will soon be happily established.

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THE SINCERITY OF IDEALISM.

Literature is the interpretation of life, and the writer's task is to make something beautiful to give pleasure, and in a word, to uplift mankind. Idealism means building up a whole in accordance with the artist's idea; it means the freeing of his material from accidental elements so that he may express its real significance. As Bliss Perry says, "Idealism is necessary, is inevitable, in every true work of art."

Idealistic fiction is born of an ideal, which it seeks to express. The idealistic writer is as sincere in his effort to uplift mankind as the purely realistic or romantic writer, if not more so. The realistic artist writes thus perhaps through lack of ability to write otherwise, and is more apt to degrade the reader, or as Sidney Homer states it, "to paralyze his moral energy," than to uplift him. The romanticist follows the dictates of temperament and fancy, and can scarcely be said to aim at the uplifting, as much as the entertainment of mankind, or the fashioning of something beautiful.

All thinking people realize that it is his ideal which raises a man above the sordidness, the commonplaceness, the utter misery and monotony of every day life, and that it is the contemplation of this ideal which uplifts him permanently. There seems to be something synonymous in ideal and hope. It is the attitude of ever looking forward and upward. "Hitch your wagon to a star," says Emerson. The idealistic author does this for his reader. He idealizes life; he holds before the mind a picture of what life can and ought to be, life perfected. He, with his keener and more sympathetic gaze, sees and interprets for mankind the noble, the beautiful, the uplifting in life. Yet, he does not fashion the impossible. He gives to his reader the real, the beautiful and valuable, but less common, rarer experiences of man. He gives his reader more; he gives him himself. He draws with loving touch a living character, revealed at the most sacred moment of his life. With strong hands he moulds another character for his reader's imitation; a character filled with the loftiest ambition; the noblest and purest ideals; and then at rare moments the reader may even glimpse the artist's soul.

He sees the mistakes, the sorrows of real life, but—he sees the soul struggling on and rising triumphant above these mistakes, failures, and losses of things held most dear. He sees, and is inspired to go on with renewed hope and a lighter heart. He is strengthened by the realization that there is a goal, dark and dim as the way may be at present, and that others have gone before him and have reached it. Yes, the idealistic writer is sincere, intensely earnest and sincere. He wants to help mankind, and he does, in the way best suiting a writer's purpose, and the reader with corresponding sincerity, must acknowledge it.

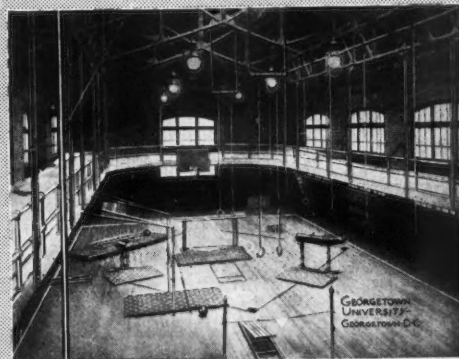
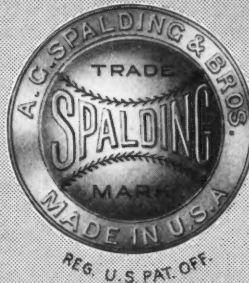
HAVE YOU RECEIVED A SUBSCRIPTION BILL?

If so, and you have not yet remitted on same, kindly make it a point to do so as soon as possible. The new postoffice regulations impose an extra charge for periodicals going to subscribers in arrears, and you will save this expense by paying up as per bill rendered. We are pleased to say that most of our subscribers show their appreciation of our efforts to give Catholic teachers an interesting and helpful professional magazine of their own, by keeping their accounts paid in advance—many paying a number of years ahead. All this helps to make The Journal better, and encourages the editors to greater efforts in behalf of the teachers.

LAST CALL FOR BINDERS.

We have ordered a limited number of patent self-binder covers for volumes of The Journal. Most of these have already been spoken for. The remaining few will be sent to those who make first response to this notice, enclosing \$1.15 for binder and shipping. We have had these binders made up especially for The Journal as an accommodation to many who wanted a volume binder that would also hold the copies of the magazine as they appeared from month to month. When the remaining binders are gone we will have no more to sell, so those who really want a binder should remit \$1.15 at once.

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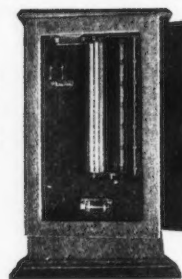
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Parochial School Burns.

Peabody, Mass., Oct. 28.—Twenty children, most of them girls, ranging in age from 6 to 17 years, lost their lives on Thursday, October 29, in a fire which destroyed St. John's parochial school. Another girl has injuries which are regarded as probably fatal, while others were less severely hurt.

The 600 children had entered their class rooms for the morning session when the fire was discovered, and although a majority of them were guided to safety by sisters of the order of Notre Dame, who were their teachers, in their rush to escape they lost their footing and their bodies blocked the exit. It was in the front vestibule that nearly all the bodies were found.

How the fire started may never be known. An early theory that a boiler explosion caused it has been discredited. State police officials Thursday night were of the opinion that a store room in the basement, where a gas meter was located, was its source, but investigation of the theory was difficult, as the store room was burned.

Exhausted firemen told of acts of rare courage on the part of the sixteen sisters, but agreed that the bravery of none of the women eclipsed that of Sister Aldegond. She was in charge of about thirty children, most of them girls between 6 and 8, on the second floor.

Sister Aldegond raised a window as the flames roared up the second floor stairway. Her shouts were heard by a group of volunteer rescuers just outside and several men ran beneath the window.

For Thanksgiving

BIG FLAG FOR YOUR SCHOOL FREE



Send for a
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NOW is the time for every room in your school to have a big flag free. "Old Glory" is an indispensable feature of every occasion requiring special decorations, and the sight of "The Stars and Stripes" floating in the breeze every day keeps alive the patriotic spirit in the children.

Ask the children to volunteer to sell 35 Beautiful Flag Buttons at 10 cents each to their parents or friends. I will immediately forward this handsome all-wool bunting flag prepaid, free of charge, with buttons. Write today and get Flag before Thanksgiving. The flag is a good big one, 4 x 8 feet, with 48 stars. Fully guaranteed. They retail at \$4.10 each.

35 Free Announcement Cards

will be sent with the buttons. These cards explain to the parents that the class would very much like to have a new flag and that each parent can help by simply purchasing one of the buttons at 10 cents. Remit the proceeds at your convenience, after the buttons are disposed of.

Mail me a postcard today and I will do the rest

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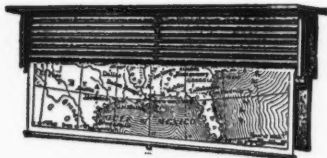
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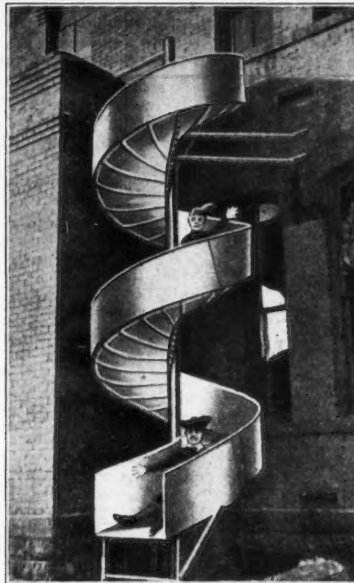
Teach the children that winsome manners, courteous and kindly ways make even difficulties gracious. Happy the merchant with a clerk who, without effort, blends in conduct a cheery manner with business tact, for many shoppers have no conception of what they need, but rather are searching for their wants. The smile of the clerk decides the customer and leads him despite reason's grudging following. In social life, the easy pace of charming manners is ever attractive. People are not looking or caring for profundity. The one who laughs is the one that furnishes the best music. Mirth, flashing its wit, attracts, when gloomy genius sits unattended.

Be amiable, and life will appear not as it is, but as you would wish it to be. We do twice as much work on the day when we begin good-humoredly.

REVERENCE.

What an object lesson to youth it was when more than 40,000 men of Pittsburgh, Penn., silently and reverently trod three miles of city streets Sunday afternoon, Oct. 10, between continuous walls of humanity, a mighty protest against the desecration of the holy name of Jesus in particular and profane speech in general. It was the annual procession of the Holy Name Society.

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These Texts have many attractive, original features, found in no other edition. Every teacher who has used them is enthusiastic over the "Scene-Settings" in the Shakespeare texts. These help the student to "visualize" the scene. The aim of the notes is to aid the pupil in doing his own thinking. The inclusion of the Outline Study is an especially valuable feature.

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Boston, Mass.

Suggestions for Teachers.

1. Show respect and consideration for your scholars. Then they will show respect and consideration for you.
2. Be cheerful. Then your children will reflect God's sunshine on you.
3. Have courage at all times. Then your children will seldom suffer discouragement.
4. Speak kindly to your pupils at all times. Scolding and complaining show lack of self-control.
5. Give the children all the time allotted to them for recreation. "Keeping in" is a relic of barbarism.
6. Do what you intend to do. It is a waste of time to threaten beforehand.
7. Try to have seats the proper size for the children. Then they will

not waste so much time trying to keep comfortable.

8. Remember that God gave your children movable joints. These get stiff when held too long in one position.

9. Let your children use the crayon and the blackboard. It will give those hard seats a chance to soften up a little.

10. Let your children do their own thinking. You are set to guide them, not to think for them.

11. Go to class prepared, if you want your children to do the same.

12. Your children all have an intellect. Those who maintain the contrary are mistaken.

13. Respect the feelings of your children. They will then be less likely to shame you later on.

14. Be silent about the faults of parents. They are not under your jurisdiction.

15. Teach positives. Negatives will grow of themselves.

16. Maintain silence yourself. The children will perforce follow your example.

17. Punish with meekness. Anger is a sign of weakness.

18. Be humble. Then your little ones will exalt you.

19. Be as the least amongst your children. Then they will make you the greatest.

20. In spirit sit always at one of the scholars' desks before you. Then you will better understand the viewpoint of your children.

21. Love your children and they will love you.

Wholesome Discipline.

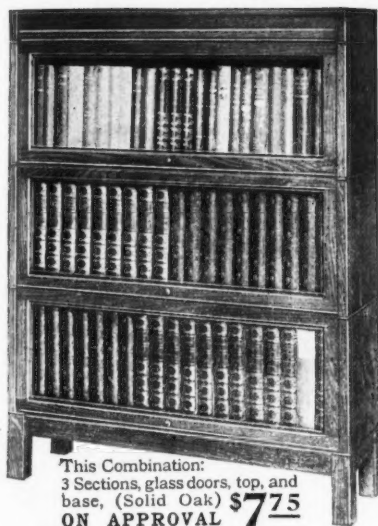
James J. Walsh, M. D., Ph. D., an eminent authority, under topics of interest, in a recent issue of America, is the author of a splendid article on "The Rights of the Child," which the Guardian reprints in full:

There is entirely too much talk of "the rights of the child" and too little on the duties of life. Happiness comes from a fulfilment of duty: the earlier the practice in that begins the better. Children can enjoy this practice, if it is properly arranged for them, just as they can enjoy the exercise which they must go through in order to form their muscles, though such exercise always involves a great many pains and aches. Any one who tries to save a child from these aches discomforts consequent upon exercise by limiting its activities, simply hampers its development. In the moral order in almost exactly the same way a certain number of exercises that are nearly always difficult and never easy and pleasant must be gone through in order to form character. To have these provided for it is the right of the child, and it is this that its elders in their wisdom must as far as possible secure for it and not the indulgence of its inclinations, which gives only passing pleasure, but no real satisfaction, and does not, moreover, tend to real happiness in life.

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TRINITY COLLEGE OPENS.

Trinity College, Washington, opened in October with a record-breaking attendance—every room in the big college building being taken. One hundred new students are enrolled, and 225 assigned to their advanced classes. In the graduate department there is an unusually large enrollment, with two of last year's graduates returning to study for the M. A. degree.

Bishop Thomas J. Shehan, rector of the Catholic University, preached at "Cap and Gown Day," which formally marked the opening of the college.

K. OF C. SCHOLARSHIPS.

On the recommendation of Dr. John G. Coyle, chairman of the committee on scholarships, the New York State Council, Knights of Columbus, voted recently to establish nine additional scholarships in the Catholic colleges of New York state, open to Knights of Columbus, or the sons or brothers of living or deceased members of the order. Each scholarship begins with the freshman class in the college and continues for four years.

SCHOOL OF SOCIAL STUDIES.

The School of Social Studies, under the auspices of the Laymen's League for Retreats and Social Studies, reopened on Monday evening, Oct. 11, at St. Francis Xavier's College, 30 West 16th street, New York.

Last year the registration numbered over 350—at least 500 are expected this season.

This is an event of the greatest interest in Catholic circles. Starting with a small group of enthusiastic Catholic laymen who gathered during the winter evenings of 1911 at the Fordham Law School to listen to a series of lectures on sociology and kindred subjects, delivered by Rev. T. J. Shealy, S. J., the founder of the school, the work has developed with the same success which has characterized the retreat movement.

The courses of the school will include Sociology, Political Economy, Ethics, Psychology, Logic, History, Applied Social Science. These courses are open to both men and women. All engaged in teaching, or employed in the departments of Charity and Municipal Sociology are specially invited. A most important feature this year will be the applied social science which will be of great value to those associated with social work. Diplomas will be given to those who shall have satisfied the requirements of the school and passed the usual examinations.

Rev. Thomas Campbell, S. J., the well-known writer and authority, will lecture on some illustrious Catholic chapters in American history, etc. In addition to Father Campbell's lectures there will be a series of lectures on important topics by well-known authorities, which will be announced at a later date. Rev. T. J. Shealy, S. J., is the dean of the school.

The Catholic Truth Society bookshelves at Westminster Cathedral, London, were responsible during the past year for the sale of 40,000 pamphlets.

**Look beneath the surface;
let not the several qualities
of a thing escape thee.**

—Marcus Aurelius.

Many persons judge a system of shorthand on the most superficial consideration. It looks simple; or it seems to be easy to learn; or it is apparently very brief. And so it is chosen.

The wise ones look to all the qualities of the thing. It may be simple yet inefficient; it may be easy to learn yet difficult to practise; it may be brief but illegible.

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TESTIMONIAL BANQUET.

Citizens of Dallas honored the Very Rev. Patrick A. Finney, C. M., Ph.D., president of the University of Dallas, with a testimonial banquet on Monday evening, October 11, at 8 o'clock at the Chamber of Commerce and Manufacturers' Association. That day was the tenth anniversary of Father Finney's coming to Dallas.

ARCHBISHOP'S GOLDEN JUBILEE.

Elaborate preparations are being made in Philadelphia for the celebration of the fiftieth anniversary of the ordination of Archbishop Prendergast. The jubilee will last three days, beginning November 17. The occasion will also mark the fiftieth anniversary of the building of the Cathedral of St. Peter and Paul. The Governor, mayor and other prominent Pennsylvanians will participate.

When John Carroll was appointed first Bishop of Baltimore in 1789 there was no English-speaking Bishop nearer than London to consecrate him.

GOLDEN JUBILEE.

The golden jubilee of the ordination of the Rev. George S. Dusold, C.S.S.R., procurator of the Redemptorist order of priests for the eastern province of the United States, was celebrated Friday, October 15, at the headquarters of the Redemptorist Fathers, Fifty-ninth street and Fifth avenue, Brooklyn.

THEIR GOLDEN JUBILEE.

Sisters M. Benedict Hillrigel, O. S. B., and M. Mechtilde Schultz, of St. Benedict's convent, East Ninth street, Erie, Pa., celebrated the golden jubilee of their entrance to the society Tuesday, Oct. 5. Solemn high mass was said in St. Mary's church, East Ninth street, at 9 o'clock, at which service they renewed their vows. Very Rev. Prior was the celebrant, assisted by Father Sebastian as deacon and Father Othmar sub-deacon. Sister Benedict is now mother superior of St. Benedict's academy.

OLDEST PARISH IN THE UNITED STATES.

This year marks the 350th anniversary of the founding of the first Catholic church in Florida by the Spaniards in what is now the city of St. Augustine. The parish of St. Augustine, by far the oldest in the land, has had many vicissitudes in consequence of frequent changes of flag. The first colonists came from Spain in 1565, more than half a century before the Pilgrims landed at Plymouth. The Church of St. Augustine was fully organized at that early period, and it is its unique privilege to have a full set of records of baptisms, marriages, etc., from the year 1594.

Most Rev. Archbishop Glennon delivered the discourse for the diamond jubilee celebration of the Sisters of Providence at St. Mary's of the Woods Academy, in Vigo County, near Terre Haute, Ind., on October 20.

DOCTOR TO BE A PRIEST.

Dr. Edward J. Degnan, a brilliant young physician of Hartford, Conn., has relinquished his practice to be-

come a priest. He is now a student at St. Bernard's Seminary, Rochester.

DONT'S IN SCHOOL DISCIPLINE.

To discipline a school properly, and especially a boys' school, is a difficult task, says the Cleveland "Universe." While it is hard to lay down a code of rules as to "how to do it," there are some don'ts that would help if properly observed.

Now and then teachers are found who seek to demean and degrade a pupil who is an obstructionist or who causes trouble in the school room and who is an impediment to the progress of the class by his dullness, irregularity or bad conduct.

We doubt that a boy is benefitted by being publicly ridiculed, or that such ridicule helps the teacher. Boys have sense of justice and they will drift to the conclusion that such an act of the teacher is unfair and more or less tyrannical.

A boy should not be made ridiculous by exhibiting his shortcomings before others, his own classmates. He ought to be taken "to one side" and reasoned with alone. His weak foundations may be discovered and radical defects found and amended.

The teachers who use sarcasm as a means of discipline are, we think, of the past rather than of the present. The patience of Job and the tact and effection of St. Francis de Sales are needed in the make-up of those who teach the young.

To call names and to fasten nicknames on pupils will fill them with lifelong resentment. The teacher is considered by the law and by universal consent to be, in the school room, a parent to the children. There must exist not only the authority of the parent, but something of the affection of the parent for the child. The weak and crippled child frequently calls out the deepest love and the most tender care of the parent. So sympathy springs from the heart of a true teacher for those who are defective in talent.

While we believe in the proper exercise of corporal punishment as frequent beneficial to many boys, we do not approve of the teacher parading about the school room with a rattan in her hand. Even adults do not like the officer who persistently parades his authority.

Parents ought to co-operate with the teachers and sustain the authority of the teachers and therefore to abstain from passing sentence on ex parte evidence. The teacher should be presumed to be right and hence should not be criticized in the family circle and condemned without a hearing. Even the "best boys" of the "best families" will be partial to themselves on occasions, and sometimes will not hesitate to lie to shield themselves from the consequence of bad conduct.

HARVARD'S CATHOLIC PROFESSOR.

Professor Maurice de Wulf, formerly of the faculty of the University of Louvain, Belgium, has accepted the invitation of Harvard University to the chair of the philosophy of medieval history. He is the first Catholic

ever to occupy such a position in this oldest and greatest of American secular universities. Professor de Wulf is an avowed Catholic, and a personal friend and former associate of Cardinal Mercier, who was for a long time president of Louvain University.

WAR'S POOR.**War Will Make More Work for Little Sisters.**

The number of poor that will result in Europe from the war, especially among old couples deprived of their supporting sons, will provide a lot of work for the Little Sisters of the Poor. In France these nuns have more than one hundred houses, seven of them being in Paris. There are fifteen houses in Belgium. It can well be imagined how busy they are today with their errands of relief to the poor, hungry women and children who have been left destitute by the war. Always with them are their feeble old charges wherever they are established, but the Little Sisters in their battle zone have doubtless been taken care of for their habit is easily recognized in the war pictures in the European pictures.

Few people realize the wonderful work the Little Sisters are doing throughout the world. For besides the houses we have already mentioned there are fifty-two houses in Spain; sixteen in Italy; four in Sicily; forty-nine in America; three in Australia; one in New Caledonia; one in China, South Africa, etc. In all, the congregation has 307 foundations, and more than five thousand four hundred members.

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The attention of teachers is called to "Bradley's Straight Line Picture Cut-Outs," a new and effective busy work for primary grades. Kindergarten and first grade teachers will find this the most attractive material they have ever used for first steps in paper cutting and construction. It also is excellent as an educational pastime for use in the home. See full page advertisement on page 227 of this issue.

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McClurg, Publisher, Chicago...50c
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PRELATE DENOUNCES IDEA.

In a pastoral letter of the Catholic Bishop of Panama, a translation of which has just reached this city, he prohibits "under penalty of mortal sin all Catholics subject to our jurisdiction to assist at the sessions of the proposed Protestant Congress." Under his influence, the President of Panama, according to dispatches, has withdrawn consent for the use of the National Theatre for the conference. Franciscan monks came over to this continent with Columbus, and that in South America for more than four centuries there has been an unceasing effort on their part to spread the Christian religion. On the ground that the sending of delegates would be a direct insult to the Roman Church.

Dissension has arisen in the Protestant Episcopal Church between the High and Low parties on the question of whether the Board of Missions should reverse its decision to send delegates to the Panama conference on the evangelization of Latin America. The final clash came on Tuesday, Oct. 26, when the ritualistic wing demanded at a meeting of the board that no delegates be dispatched to the Pan-Protestant gathering at the isthmus next February.

CATHOLIC PRESS HOUR.

If a taste for literature is cultivated by assiduous study of the classics in the classroom, then a taste for good newspapers must likewise be cultivated during school days. In non-Catholic schools boys and girls are educated to read with pleasure and discernment such papers as the Literary Di-

gest, the Outlook, the Independent, and the Nation. Even in Catholic schools some of these papers have been made the medium of a course of reading. This is well but Catholics must be trained to read Catholic publications, not only their stories, but their news and editorial columns as well. This training so necessary for the complete equipment of Catholic youth for life is made possible by the introduction of the **CATHOLIC PRESS HOUR** into the curriculum of the parochial school. During that hour the local Catholic paper or the national Catholic magazines should be read in the class room and the merits of their stories, news items and editorials, expounded and discussed. This is the thing we must do today to mould in our schools the finished Catholic.

LAY CORNER STONE.

The Right Rev. Monsignor Philip R. McDevitt, superintendent of parish schools, Philadelphia, will officiate at the laying of the cornerstone of St. Bonaventure's new school. Hutchinson and Cambria streets, on Sunday, Oct. 17, at 3:30 p. m.

BOSTON'S NIGHT SCHOOL.

The Evening School conducted by Young Men's Catholic Association of Boston opened Oct. 4, at the Boston College High School, South End. It is expected that at least 2,500 men and women will avail themselves of the opportunities here offered to increase their knowledge. The classes, as in the past, will be held in the Boston College High School, South End.

During the summer the building has been renovated and improved in many ways.

This school, which is the largest and most successful of its kind in America, is under the patronage of His Eminence, the Cardinal. It was started six years ago.

ANGELS OF THE BATTLEFIELD.

A letter from a nursing nun in Malta says: "The island is full of wounded, a large number of whom are Australians and New Zealanders—such fine men, but their wounds are dreadful, and increased in seriousness by the long journey on the transports. Many of the wounds are septic, owing to pieces of clothing, equipment, etc., being driven into them by shells. Besides having these wounded, we are giving ambulance and first aid classes to the volunteer nurses."

CONVENTS FOR BARRACKS.

The Turks have transformed the Holy Land into a large military training camp, according to refugees who have arrived at Alexandria.

All the convents in Jerusalem are now barracks and thousands of recruits daily are drilled on the Mount of Olives and Samaria plain by German officers.

Immense targets have been placed on Mount Golgotha, the spot where the crucifixion took place, to serve in artillery practice to test the effect of high explosives.

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The Catholic School Journal

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The Holy Childhood collected in one year, ending April 30, 1915, the sum of \$800,000. It has 20,000,000 members, maintains in pagan lands 1,550 orphanages, 11,650 schools, 4,750 workshops and educates 600,000 children. Paris is the center of all contributions.

SISTERS WEAR HABIT.

The Iowa Supreme Court has reversed the decision of the Carroll county district court in the case of Sheldon Knowlton against the directors of Maple River school district, appellant, declaring that the Iowa laws will permit the following in the public school:

Teachers may wear garb of Sister of Charity.

Teachers may read Catholic or any other version of the Bible.

The Lord's prayer may be recited. Walls of rooms may be adorned with Biblical pictures.

In the Knowlton case, the fight developed in a rural district over the use of public school funds to hire a teacher and to use a room in a Catholic school for public school sessions. The old school house was in bad repair. The school directors thought it cheaper to take a room in the parish school building than to build a new school.

For a time the scholars were required to repeat the catechism in school. This was reported to the county superintendent and the practice was discontinued, the evidence shows.

Protestants in the district brought action against the directors and secured an injunction prohibiting the use of public funds to support the school held in the parochial school building. The high court dissolves the injunction.

ONE OF THE JOURNAL'S ADVERTISERS' 50th ANNIVERSARY.

Zimmermann Bros. Clothing Co., one of Milwaukee's oldest mercantile concerns, is celebrating this year the 50th Anniversary of its establishment. The old familiar trade mark, "Sign of the Blue Flag," representing loyalty and trustworthiness, still holds its sway after "Half a Century" of service.

The firm of Zimmermann Bros. was founded in A. D. 1866 by Valentine Zimmermann (deceased) and his brother James Zimmermann—self-made men of exceptional capacity. Since its very beginning it has stood for high purpose and utter integrity. This fact, primarily, is due to its founders—men whose personality measured up to the highest standard. Their principles have become the fundamental law of the establishment, shaping and guiding its policies.

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TEACHING RELIGION BY THE GARY PLAN.

The religious phase of the "Gary School System," says "The Literary Digest," is recommending itself in some quarters as a practicable if not ideal solution for the problem of religious instruction in the schools. The system in general, taking its name from the new industrial city of Gary, Indiana, where it was first adopted, is so new that its many-sided aspects are but imperfectly known by the country at large. It is supposed to afford an economy in time and money, with a more intensive education for the child than the ordinary systems, but the discussion of those aspects belong in another department. The school superintendent of Gary, Mr. Wm. A. Wirt, was "clear-sighted enough to see that when his novel school system assumed to shape the life of its pupils on every side, it could not consistently omit religion," says the editorial writer of The Continent (Chicago). Yet when finding a place for religion in his new scheme, "the one tradition of the American free school which did hamper even his daring originality was the rule that no religion must be taught in a schoolroom supported by public taxes." Mr. Wirt found a way out, however:

"He set aside a time during each school-day to be devoted to religious instruction, and for that hour divided the pupils into groups according to the religious preferences of their parents. Then he sent each group to its own church or parish-house to be taught religion by priests, pastors, or teachers waiting there.

"It is definitely made plain that at this daily religious hour the children are not dismissed from school. Though they spend the hour in the churches which their respective parents prefer, they are there under school supervision. The religious classes are an integral part of the city school system.

"In New York, where Superintendent Wirt's system is this fall being copied in several district schools, the religious classes incident to it are being also provided for by prompt cooperation of an interdenominational committee."

In the New York Times, Mgr. M. J. Lavelle, vicar general of the New York Diocese and rector of St. Patrick's Cathedral, said recently that the Wirt (or Gary) plan of education, under which children are permitted to leave school at certain periods every day to receive religious instruction offered by churches in the neighborhood had great advantages and that the Catholic Church meant to avail itself of them, but he added that the introduction of this system would not result in any change in the school policy of that church.

"According to this plan," says the Rev. Paul L. Blakeley, S. J., writing in "America," "the neighboring churches are asked to give religious instruction for three or four hours daily, and at the request of parents, the children are sent in relays during the day to their respective churches. It is thus possible for the child to receive this instruction for three hours weekly.

"To the unshepherded non-Catholic children of the public schools the Gary plan may prove an immense blessing. Catholics, moreover, may see in it an efficient means of reaching those unfortunate Catholic children who through no fault of their own find themselves in the public school. But it must not be thought that the Gary plan, while an improvement in this respect over the present system, will ever prove an acceptable substitute for the parochial school.

The Gary plan, at least to the extent to which it admits the value if not the necessity of religious instruction, is a worthy contribution to modern pedagogy. But in the day in which we accept it as a substitute for our parochial schools we have set the wolves to guard the lambs of the flock of Christ."

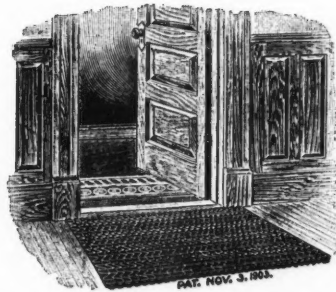
With forty thousand pupils on half time in New York city this fall because of shortage of money for school houses, New Yorkers might well ask themselves how they would manage if New York's parochial schools did not take care to provide an education for some seventy thousand children.

This problem how to teach Christian doctrine to children attending public schools was discussed at the St. Paul convention of the Catholic Educational Association. Referring to the unique plan in operation at Gary, and now being tried out in New York city, The Fortnightly Review says:

"There, 'during the auditorium hours,' whatever that may mean, the Catholic pupils of the public schools are free to attend churches where religious instruction is pro-



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vided. In some places credit is given for the hours spent in religious instruction. Father Costello, at the St. Paul meeting, urged the co-operation of pastors in this work. Where it is impossible to get Catholic children to attend the parochial schools, something should no doubt be done for their religious instruction. But is it impossible anywhere if the pastor be truly zealous?"

CARDINAL GIBBONS' GREAT PLAN.

Cardinal Gibbons has conceived a plan by which he hopes to reach the zenith of his remarkable achievements during his long career of usefulness to the Catholic Church in making, from an educational viewpoint, Washington, D. C., the "Rome" of America.

For possibly a whole decade the venerable prelate has dreamed of uniting a number of the more important American ecclesiastical colleges as units of a great university, but in view of the war devastation in Europe his plan has taken on vaster proportions. Cardinal Gibbons now plans to establish in a beautiful section of the American capital a center of religious education that will bring together not only the higher colleges and seminaries as departments of the Catholic University at Brookland, D. C., with unlimited advantages for students, but representative schools embracing practically every order and society comprising the Catholic priesthood.

Perhaps if the great scheme becomes a reality the archdiocesan See will be transferred to the capital, though it is known that as long as the Cardinal lives it will remain in Baltimore.

For several years most of the religious orders in the Catholic Church have been steadily increasing their representation at the Catholic University. The Paulists have their own departments, their own buildings and their own faculty. Likewise the Marists are strongly represented, as are the Dominicans, Franciscans, Sulpicians and priests of the Holy Cross.

To the Sulpician Seminary of St. Mary, one of Baltimore's most historic institutions, and incidentally the alma mater of the Cardinal, goes the distinction of having taken the first definite step in recent years toward the realization of Cardinal Gibbons' cherished dream. Through their Retreat Fathers in Washington, it has become known, they have negotiated for the purchase of an extensive tract of land exactly opposite Gibbons Memorial hall, a recent imposing addition to the Catholic University. Though their plans have not been fully announced, it is believed the members of St. Mary's faculty intend within a few months to begin preparations for the removal of a large majority of the seminary student body to the Catholic University grounds, where the students may have greater opportunities for higher education without the necessity of post-ordination courses. At the university both student bodies and faculties will enjoy the advantages of association, which means a more thoroughly co-operative plan of instruction.

With St. Mary's seminary will also move to Washington, it is understood, St. Joseph's, now an annex of the Baltimore institution, where candidates are trained to work among the negro Catholic population of the United States. It is improbable either that St. Charles college, at Catonsville, Baltimore county, conducted by the Sulpicians, and in reality a preparatory school for the seminary, will become a sort of high school addition to the Catholic University.

The next and probably most important step in the centralization plan is looked for from the Jesuits. From a number of scholastics at the Woodstock (Md.) college it is understood that there have been numerous discussions on the project of having that institution become a unit of the Brookland institution. The Jesuits as yet have not entered into the general scheme of unionizing the universities, though they have let it be known that they are by no means averse to the plan, but rather favor it. With the removal of Woodstock college the first move would be made, and its example would probably be followed without delay by numerous other branches of the order.

As yet no action has been taken by the Redemptorists, the only other large and powerful order which remains to be included in the Cardinal's plan.

Among the pioneers will be the Christian Brothers. The prefect of Rock Hill college, at Ellicott City, Md., has intimated his desire to have his college become a factor in the proposed high school department. Even now the Christian Brothers are negotiating for a site.

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I have visited the High School at Lynn, Mass., in order to compare our work with theirs, as they use the same book, and find that the two classes have covered the same ground. Our class beginning stenography this year with your book has nearly caught up with our senior class that started a year earlier, and I know they have not had as much trouble in getting the theory of the system.

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CHRISTMAS PRIZE ESSAY COMPOSITION.

"The Glories of Ireland," the book on which we commented favorably some few months ago, has since gone on winning golden opinions. No book produced in recent years has received more splendid commendations from representative newspapers, journals and magazines, or has been more heartily endorsed by cardinals, archbishops, bishops, priests and prominent laymen. How correct is its standpoint and how adequate its performance is thus established, and may be further inferred from its unanimous endorsement by the National Conventions of the Knights of Columbus and the Ancient Order of Hibernians, the two greatest Catholic lay organizations in America.

To make this great book even better known and to bring it, if possible, into every Catholic home—where, indeed, it rightfully belongs and ought to find a place—its enterprising publishers (Phoenix Limited, The Toronto, Washington, D. C.), have started a Christmas Prize Essay Competition. The competition is confined to pupils of Catholic parochial schools, and the schools themselves, as well as the pupils, are to be the beneficiaries of the generous distribution of prizes, totalling \$1,700.00 in cash, which, in addition to three medals, it is contemplated to give away. The first prize is \$1,000.00 and a gold medal; the second, \$500.00 and a silver medal; the third \$200.00 and a bronze medal. In each case the amount of the cash prize is to be equally divided between the successful pupil and the school to which he or she belongs. Under the conditions it is possible for one school to annex the whole \$1,700.00 and the three medals. These are tremendous inducements, unparalleled, so far as we know, in the annals of bookselling. They are enhanced by the announcement that, for competitors, the price of the book is reduced from \$1.50 to \$1.00.

The judges of the competing essays will be three literary men of national reputation, and the smallest school in the country has an equal chance with the largest, for, provided the easy conditions are complied with, success depends entirely on the excellence of the essays sent in. Each writer is limited to 100 words, and the fortunate winner of the first prize will thus earn \$10.00 a word, a scale of pay which knocks Colonel Roosevelt's record into a cocked hat.

The conditions are as simple as they well can be. Intending competitors have until December 15 to arrange for the purchase of the book; the essays are to be in the hands of the judges by January 29, 1916; and in the earliest number possible following that date we hope to announce the names of the competing schools and of the successful candidates.

On account of the literary character of the competition and of the valuable prizes which may be so easily won, we commend this contest to the earnest attention of the heads of our schools, and we hope that the entrants will be so numerous as amply to compensate the publishers for their spirited policy.

The Rosary Again.—The fact that October is over does not necessitate our neglecting to call attention to the Holy Rosary and the method of reciting the beads. Indeed, it is possible that our most effective exhortation in this matter can be done during the present month when the children, after the special devotional exercises of October, have learned at least the external conditions necessary for saying the Rosary. Let us give additional incentive to the recitation of the beads by suggesting the necessity of prayers for the dead and calling attention to the many indulgences attached to the recitation of the Rosary—most of them, too, applicable to the holy souls.

The Pedagogy of Arithmetic.—Henry Budd Howell has contributed a helpful book to the theory of teaching in his "Fundamental Study in the Pedagogy of Arithmetic," in which he discusses his subject in the light of recent psychological findings. (The Macmillan Company, New York.).

A most encouraging and helpful way of showing appreciation for the service rendered by The Journal comes from teachers who pay their subscriptions in advance—one, two or three years. All this assists very much in the carrying out of our plans for the continued improvement of your magazine.

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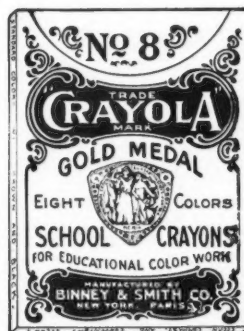
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EDUCATION IN IRELAND.

His Eminence Cardinal Logue, when opening the new schools established at Castletown, Dundalk, under the charge of the De la Salle Brothers, spoke with much satisfaction of the present conditions of education in Ireland. The primary education system, which was originally intended to be a means of proselytism, is now, his Eminence remarked, free from danger to faith, and in connection with the National University the Bishops have provided lecturers on the higher branches of religious knowledge under the care of one of the greatest theologians in Ireland. It is to be hoped that full advantage will be taken of the facilities now within the reach of the Catholics.

SHAKESPEARE'S TERCENTENARY.

The tercentenary of Shakespeare, who was born at Stratford-on-Avon, England, April 23, 1564, and died there April 23, 1616, will be celebrated next April.

Convents and colleges as well as all amateur organizations interested in the drama are planning elaborate festivals for next April. It is also to be expected that a number of Shakespeare's plays will be done during the season by professional companies.

AN EVENING WITH DANTE.

C. E. W. Griffith, the famous Shakespearean scholar and orator, paid his annual visit to St. Joseph's in the Pines, Brentwood, New York, on Friday, Oct. 8. This being the six hundred and fiftieth anniversary of the birth of the great Italian poet, one of Dante's masterpieces was appropriately the chosen theme, and as Dante followed Virgil, his guide, through the mysterious paths, described in the Divina Comedia, so Mr. Griffith led his spell-bound audience, the teachers and students of the academy, on and on, through the awful depths of the "Inferno," the cleansing and salutary fires of the "Purgatorio," and even to the bright starry realms of the "Paradiso."

In this, the last canto, the gifted speaker magnificently interpreted Dante's description of that beauty and happiness which "the heart of man hath not conceived" of the angels, the saints, the peerless Queen of Heaven, Mary the Immaculate, and the inimitable peroration, on the Trine God, the splendor and sublimity of the Beatific.

CARDINAL TO SEE PLAY.

The cast that produced "My New Curate," a dramatization of Canon Sheehan's charming story of Irish Catholic life, at the College Theater, 40 West Sixteenth street, recently, was highly honored by the character of the audience that attended at least one of the performances. On Wednesday evening, Oct. 20, His Eminence Cardinal Farley and Bishop Hayes were present to enjoy the performance, as were also about 100 priests and the members of the executive board of the Catholic Theater Movement.



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ALL I ask you to do is to send for four dozen pencils. You do not have to send a single red cent, as I trust you implicitly. With these pencils we will also send you 48 announcement cards, which you may give to each pupil together with one of the pencils.

These announcement cards explain to the parent that the class would like very much to have a New Era Pencil Sharpener, and that each parent can help by simply purchasing one of the pencils.

No parent will refuse, as it is clearly a fine five-cent lead pencil and well worth the money. Many parents purchase a dozen, so you may be able to get several extra Pencil Sharpeners.

Send me the proceeds and I will mail the machine promptly.

What Convents Say to Me

Lyman A. Skinner,
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St. Mary's Convent,
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September 27th, 1915.

Enclosed please find Draft in payment for the 6 Combinations of New Era Pencil Sharpening Machine, with 4 dozen Pencils for each Machine. The Pencils sold like a charm. It is a time saving device to our School Room. We wish to extend our thanks to you for obtaining the 6 Machines without expense.

Respectfully yours, Sister M. Edith.

The same mail brought me a letter from Holy Ghost Convent, So. Bethlehem, Penna., praising the 6 machines and pencils recently sent them and ordering 4 more sets.

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LANG IS KILLED IN BATTLE.

Anton Lang, world-famous because of his taking the part of Christ in the Passion play at Oberammergau, was killed in battle. Newspapers all over Germany contain extensive accounts of his death.

Lang was a member of the volunteer ski corps of the German army, and died on the French front. He was wounded by shrapnel, and lingered for days in a hospital. His widow was Agnes Rouves, daughter of the promoter of the passion play, and their marriage followed a romantic courtship in the biblical setting of Oberammergau. Besides his widow, Lang, who was 41 years old, is survived by three children.

Lang, a potter, was selected for the part of Christ in competition with thousands of candidates. He won on account of the similarity of his features to those of Christ. He took part in the plays of 1900 and 1910. It was

one of the requirements that the man who played the part live the part in everyday life, so far as possible.

Poems of Uplift and Cheer

THY WILL, NOT MINE.

He sendeth sun, He sendeth shower,
Alike they're needful for the flower:
And joys and tears alike are sent
To give the soul fit nourishment.
As comes to me or cloud or sun,
Father! Thy will, not mine, be done!

Can loving children e'er reprove
With murmurs whom they trust and love
Creator! I would ever be
A trusting loving child to Thee:
As comes to me or cloud or sun,
Father! Thy will, not mine, be done!

Oh, ne'er will I at life repine:
Enough that Thou hast made it mine.
When falls the shadow cold of death
I yet will sing, with parting breath,
As comes to me or shade or sun,
Father! Thy will, not mine, be done!

—Sarah Flower Adams.

THE CATHOLIC EDUCATIONAL CONVENTION.

Committee Organized to Study Discrimination Practiced in Some Localities Against Our Secondary Schools.

The report of the papers and proceedings of the St. Paul meeting of the Catholic Educational association will be issued from the office of the secretary general, Rev. Francis W. Howard, LL. D., in November. This report will be the most substantial and valuable report presented by the association. Besides the splendid opening address of Archbishop Ireland, it will contain important studies on the present condition of Catholic education in the United States prepared by Very Rev. J. A. Burns, C. S. C.; Right Rev. Monsignor P. R. McDevitt, Brother John Waldron, and others.

Since the meeting in St. Paul, a committee has been organized to study the evident discrimination practiced against our secondary schools and academies by some local educational authorities. Catholics have a right to any opportunities of employment offered by the state on equal terms with others, and Catholic schools can compete with any institutions on equal terms in giving the necessary training. The committee charged with the study of this question is composed of Rev. M. J. Ahern, S. J., of Boston college; Right Rev. Monsignor P. R. McDevitt, and others. The report to be published later will be awaited with interest.

The annual meeting of the executive board of the association, and the meeting of the advisory committee will be held at the Catholic university, Washington, D. C., in November.

CATHOLIC ALUMNAE TO MEET

The second annual meeting of the International Federation of Catholic Alumnae will be held in Chicago on the 26th, 27th and 28th of November. The first meeting was held last November in New York and was very largely attended, and it is expected that the second reunion of Catholic women who have been graduated at convents will be even greater. There are 102 institutions who have joined the federation and others will also be affiliated at the coming convention.

BOOKS WILL BE UNIFORM.

Catholic schools of the Milwaukee diocese will use uniform text books next year. This was announced on Thursday night by Rev. Bernard Traudt, at a meeting of the newly organized County Catholic Federation. The Federation of Catholic Societies has worked for some time for uniform text books.

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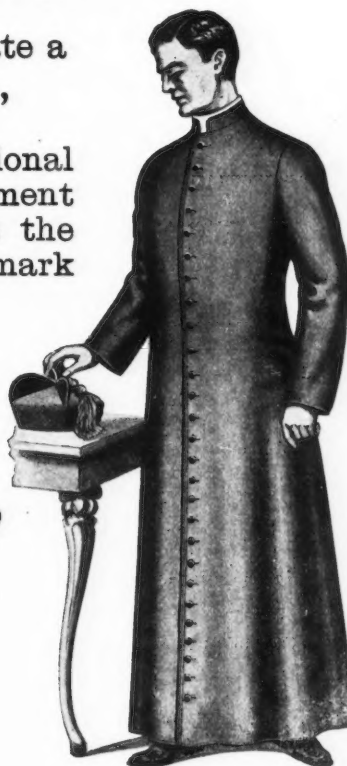


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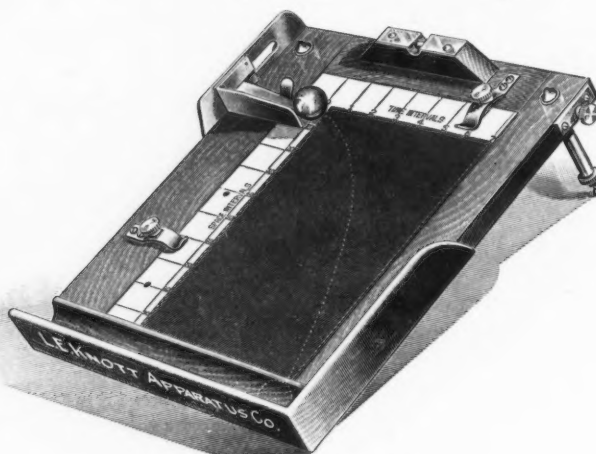
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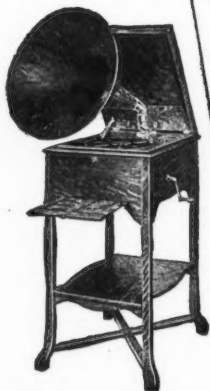
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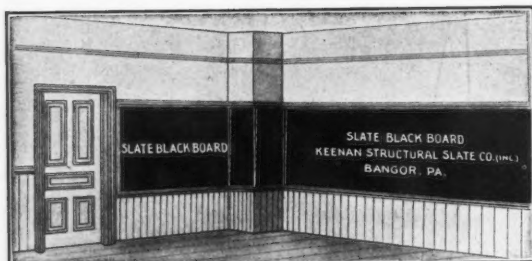
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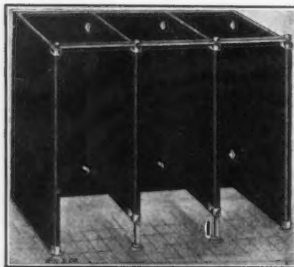


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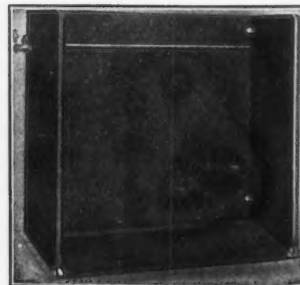
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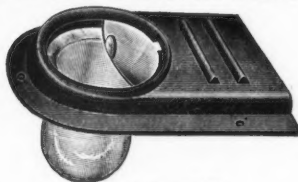
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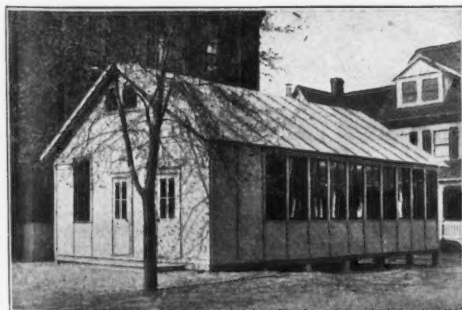
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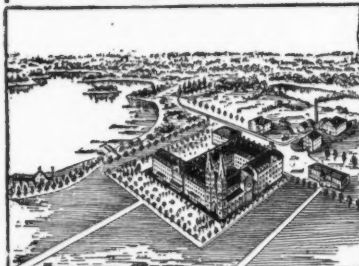
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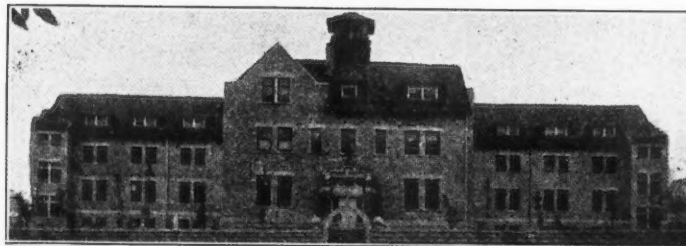


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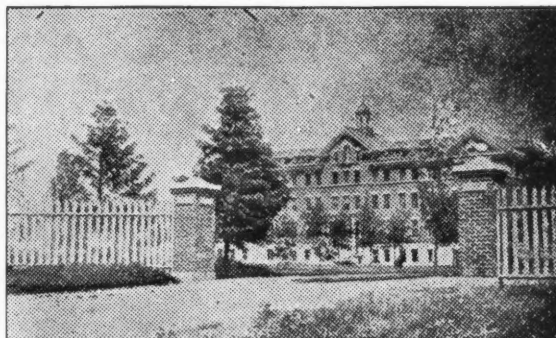
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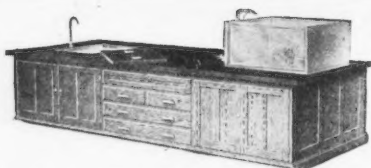
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